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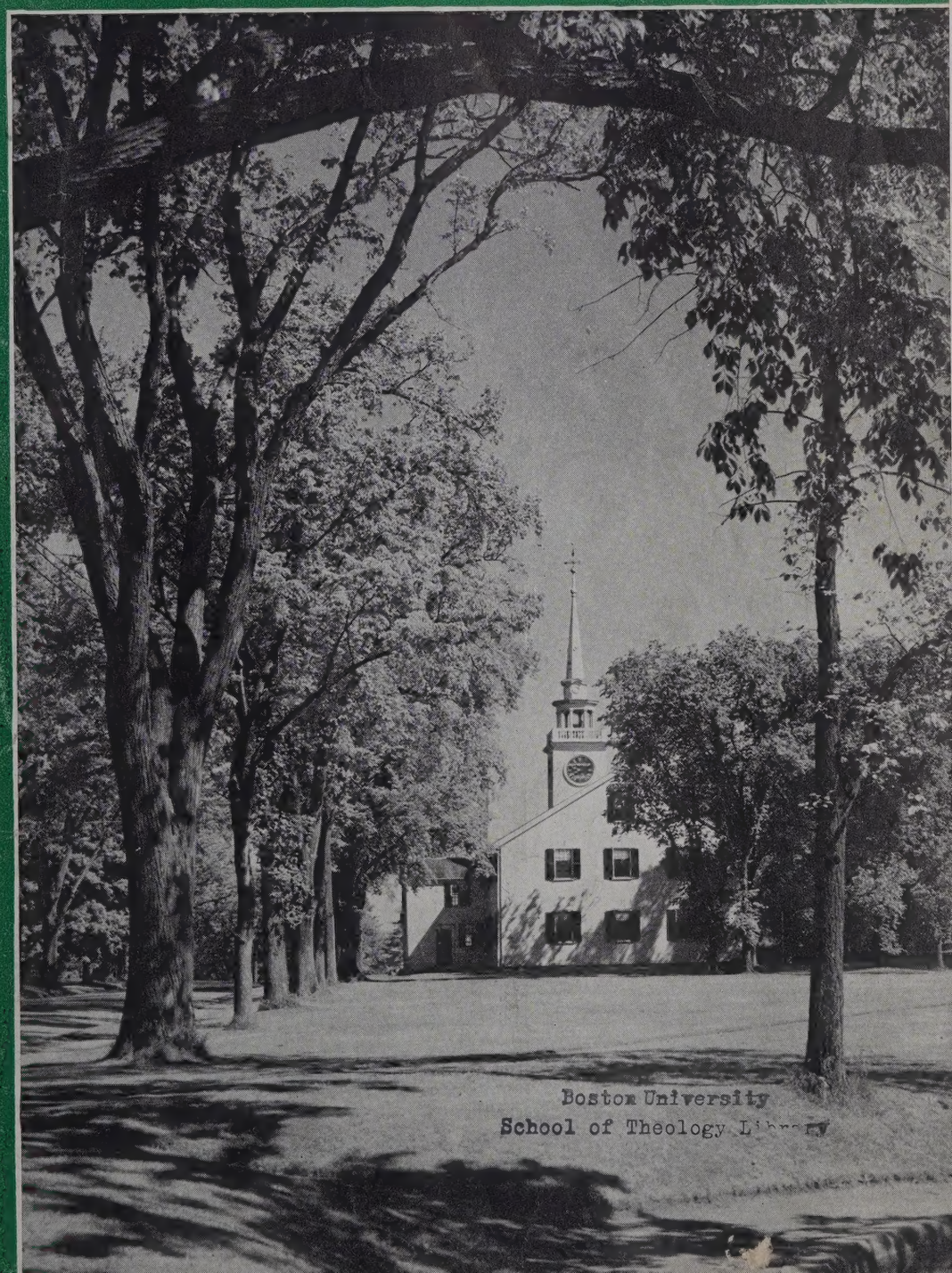

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: A church in Cohasset, Massachusetts. The photograph is by Samuel Chamberlain of Marblehead, Massachusetts. His work has appeared on previous covers of THE PASTOR.

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EDITORIAL

Time for a Christian Renewal

TOMORROW will bring a better day only if the church n meet effectively the challenge that confronts it now. ıe challenge is a world torn by confusion and strife, fear d futility, because there prevails a narrow and distorted ew of the ultimate values of human existence. By and rge, modern men live for the temporal values of life ther than the eternal ones. Instead of looking at material eds as mere necessities we tend to view them as the ief end of our lives. But the chief end of man is a oper relationship with God.

The church claims to have the answer that will provide eative, fruitful, and faithful human existence, and so the urch must provide leadership that can proclaim the hristian answer and make its voice heard above the amor of crisis and confusion. It is the church's task to rovide a renewed sense of the eternal values. If Chris- ans can now make a witness to the gospel that will bring bout a renewed society, Christendom will see another rand hour equal to the Protestant Reformation.

We must face the tragic fact that much of the leader- ip of the church has nearly succombed to the false sense f values that has prevailed in the twentieth century. The hurch has almost been swamped by the tide of secular il- ısion that gave rise to the bland optimism of pre-war ays, the complete confidence in human reason alone, the dealism that did not take seriously the reality of sin. hese ideas are the consequences of a puny and impotent heology. We have tended to equate moral values with hristian values. Christian values are always moral, but he reverse is not necessarily true. A code of ethics alone nay constitute a kind of religion—but not Christian faith.

If the church is to meet its challenge we must have revival of faith that begins in individuals and becomes nanifest in Christian congregations everywhere. This re- ival of faith calls for constant self-critical examination of our individual theological presuppositions, for we al- ways act in accordance with the way in which we believe. t seems to us that the foundation for a Christian renewal of society has been laid by the theological voices that ave been proclaiming the sovereignty of God, the dignity of man, and the truth of the gospel of Jesus Christ.

Pastors who have followed the easy-going gospel of the nineteen-twenties have been building on sand. It is now time for ministers to seek a rock upon which to build. Through renewed repentance and prayer and study they can begin to see how the church has failed to deal with human perverseness in a modern world. The Christian witness begins within the creative fellowship of the congregation. There is where every pastor can make his contribution to the world leadership that the church must provide in these times.

Any renewal of the Christian witness must be grounded in an abiding biblical faith. We must seek the meaning of the Scriptures for our lives and act accordingly. Any faith that is not biblical will not meet the challenge of the hour.

A great need of our time is that we recover the basic vocabulary of the New Testament and of the classical Christian tradition, and that we recapture the meaning of these words for our lives today. We still speak of sin, redemption, revelation, judgment, and eternity; but they seem to have little relevance as we go about our daily tasks.

We must restate the Christian understanding of sin. Condemnation of the breakdown of morals in the nation is not enough. If we know what sin is, we are compelled to feel some personal responsibility with regard to the crime syndicates that are flourishing in our time. Our failures as Christians help to create the conditions under which the criminal can operate.

We must recover for our people the biblical understanding of redemption. Salvation does not come by history or learning, but by faith. If men do not need to be saved, or if they can save themselves, then God is unimportant.

We must recapture the meaning of revelation, so that our people will not think of it as some mystic superstition of the past. God *does* communicate with men through the Bible, the church, and his living Holy Spirit. We cannot hear God's call if we do not believe that He is capable of communicating with men.

We must sense anew the reality of the divine Judgment in the world and in our lives. Those who are trying to sooth our consciences with religion are lulling the church to sleep. If the church is to meet its challenge in today's world more consciences need to be pricked, not eased.

We need above all, it seems to us, to see the work of the church in terms of God's eternal purpose for human life. When churchmen can begin to live on the eternal level, then the eternal values proclaimed by the church can begin to supplant the temporal values by which we live. Now is the time for a Christian renewal of society, and only the church can lead the way.—***N. S. C.***

The Christian's approach to God in prayer, as in all other phases of his religious life, is through Christ. The author is professor of New Testament Literature and Exegesis, Princeton Theological Seminary, Princeton, N. J.

The Secret of Christian Prayer

By OTTO A. PIPER

The Divine Initiative

A GOOD DEAL of the perplexity surrounding prayer is caused by a wrong perspective. As long as we consider prayer as the expression of a purely subjective attitude, its meaning is necessarily of a very limited character, good enough for mental health or the clarification of our religious sentiments, but certainly nothing of which it could be said: *Ask, and it shall be given unto you.*

But Christian prayer definitely transcends the realm of mere subjectivity. To state it in the most general way, prayer is an act in which the communion we have with God through Jesus Christ becomes articulate. Thus all Christian prayer presupposes both that God has brought about communion with the individual who prays, and that the latter believes that that communion is of utmost significance for him. Faith is therefore an essential prerequisite of prayer, and the decisive element in faith is the realization that I am in Christ, i.e., within a divine process through which I am lifted up beyond my natural life and this world.

Thus in the life of faith we are always more than ourselves. We are ourselves plus the life of Christ, or more exactly, in our spiritual life we are stimulated and supported by the Savior's life as it operates in his chosen people. When we pray it is true to say both that it is our natural body and mind by which we pray, and that it is the Holy Spirit who prays to the Father through the instrumentality of our natural Ego.

The People of God

The divine initiative presupposed in prayer implies that God called me into the fellowship of his people. Hence I am never alone when I pray, though I may lock myself up in my closet. God's people are held together by the common operation of the Spirit of Christ. External forms of organization, such as denominations and congregations, serve but to give expression to the oneness wrought among members by the Holy Spirit. It was by the work the Spirit carried on in the church that my faith was called forth, and thus in my prayer it is the common faith of the church that becomes articulate, together with and through my own personal faith.

Hence it is fitting that in my personal prayer I should say "our Father" and "our daily bread," rather than "my Father" and "my daily bread." Quite apart from the special intercession I make for other people I am, in every act of prayer, one with the whole people of God, and even when I single out certain persons for whom I pray I make that selection in conjunction with the whole people of God, because the Spirit, who is at work in my prayer, is the same Spirit who animates that people.

This thought is good comfort not only for the lonely soul who is cut off from the intercourse with other people, but also for the serious-minded Christian who so easily overrates his own spiritual significance and from time to time become bitter or discouraged, because he notices so little earnest faith apart from himself and his friends. The realization that in our prayers we join the communit of God's people also puts to sham that naive egotism that makes us thin that our problems are the world' biggest, and likewise that silly cor ceit by which we imagine that w are the only persons who know wha spiritual life or prayer is like. N doubt there are differences of spirit ual gifts and degrees of spiritua intensity and insight. But the do not count in the fellowship o God's people, because it is the sam Spirit that works in the strong an the weak, the wise and the stupid.

In Christ

Behind the church and behind eac individual Christian who truly pray there stands the Christ himself. Ou spiritual life is not just the operatio of some impersonal super-natura energy or some infused grace. It i the Spirit of God, and thus all spi itual life is a step in the directio of His goal, which is complete com munion of all men with each othe and with God.

The Spirit of the risen Christ (wh is identical with the Holy Spirit works in us after the same patter He worked in Jesus. Upon Jesus th Spirit descended because in filia obedience he had entirely conforme his will with his Father's purpos As Jesus overcame the temptation and the desires of this world, so i our faith his Spirit strives to tur us away from the worship of earthl goods. No matter how valuable earth ly goods are, faith tells us that ther is but one supreme good, which i God himself, and that all earthl

alues are relevant only inasmuch s they are means by which we are o be brought into the divine com-nunion.

This complete change of outlook nd evaluation, which is so character-stic of the Christian faith, is in itself supra-natural and miraculous event. t is by the power of the risen Lord hat the Holy Spirit has accomplished n me this about-face, and thus in all do by faith the life of Christ oper-tes in me.

Every spiritual thought, every af-ect of love shares his power, and hrough it works upon adverse forces n this world. Thus praying "in the name of Christ" does not just mean hat we pronounce his name, but rather that we are in a state of faith, by which we are in him, and thus in urn capable of radiating his spiritual energy. The Christian prayer is a dis-charge of divine spirit. Hence inter-cession is not just a friendly wish I have for another person. Rather, as an act of faith, my intercession sends out spiritual power, and thus I in-crease the other person's strength.

Similarly, since in prayer we give expression to all that the church has done for the development of our spiritual life, it is the very work of Christ which he accomplishes in Christian fellowship and ministration that enters as a new power into our life. That is why for our prayer life participation in the life of the church and grateful use of the Chris-tian resources of the past—its theol-ogy, its devotional practice, its reli-gious art, and its liturgy—becomes an "inspiration" for us. It charges us with the energy of the Spirit of the living Christ.

Because the life of Christ itself works in us, prayer is capable of overcoming all difficulties and dan-gers of our sojourn here on earth. If all I had to rely upon, in the troubles and tribulations of life, were the psychic strength of my faith, I would collapse. It is the prayer "in Christ" that not only prevents the forces of evil from separating us from our God, but that also transforms the worst situation into an opportunity in which we see God's guiding hand.

Thus we are enabled by prayer in and through these difficulties to com-mune with God. Thereby we discover the forgiving grace of God. When in the dark hours of life we pray to him in Christ, we are made certain that the punishment God inflicts upon us is not just a retribution but rather a means through which his Spirit leads us into closer contact with the Father.

The Miracle of Prayer

We may say that what moves us to pray is the prompting of the Holy Spirit. It would be fatal, however, if we dissociated the Spirit from the risen Lord. It is Christ himself who both gives us the stimulus to pray and directs us so that we turn to the living God in prayer. Thus Christ brings our prayers before God. Through his intercession they reach our Heavenly Father. It is by no means a matter of course that our prayer should be noticed by God. Since God is not part of this world and has substantially nothing in com-mon with us, why should he care at all to listen to what we utter in prayer? And how should it be pos-sible at all for sinful man through prayer to establish communion with God?

The more we penetrate into the depth of God's self-disclosure the more incomprehensible prayer ap-pears to be. Except our spiritual life originate in Christ so that he becomes the mediator of our prayers, the vehicle upon which they ascend to heaven, our prayers would indeed be empty and futile words. His was the only human life which God ac-cepted; he was received into full communion with the Father. Thus as we live by faith in Christ we are in and through him acceptable to God.

What we are apart from faith is of no interest to God. But in faith Christ instils into us the desire to live ac-cording to his pattern, i.e., in accord-ance with God's purpose. Our actual life may be far from being in con-formity with the will of God. Yet this is the basic difference between the believer and the unbeliever, that the unbeliever is unaware of the ulti-mate purpose of God, whereas the believer thereby measures his deeds.

This oneness with Christ, and thus with the purpose of God, imparts to the Christian that boldness by which we are made sure that whenever we pray God actually hears our prayers and pays attention to them. Because of the fact that what animates us in faith is the life of Christ, we are cer-tain that despite our sins and short-comings God will listen to us. It is through this union, into which He enters with us by faith, that our sin-fulness, which otherwise would sepa-rate us from God, ceases to be an obstacle. Although this union takes place here in this natural life it is miraculous, nevertheless. For with all efforts and techniques of religious life and practice, I would never be able to move God to listen to me; yet in the simple act of faith he does so, because his Son, whom he sent out for the salvation of mankind, has come to me and works in my life of faith.

The Power of Christ

Since in prayer we are one with Christ, we can be certain that God listens to our prayers. But does he also answer them? This problem has been complicated by primitive and naive views concerning the relation between the Christian believer and God. With the image of king and subject applied to prayer, people thought that when an individual ut-tered petitions, God would first con-sider whether the things requested were good or harmful for the peti-tioner and/or the person for whom he made intercessions, and then God would give orders that the course of events should be changed accord-ingly.

This mythical view, which is ap-propriate when interpreted symbol-

ically, confuses the problem when understood literally. In general, the New Testament presents things in a deeper way, emphasizing the intrinsic connection between our petitions and God's answer. In prayer we are not merely with Christ but also in him. As the risen Lord, who reigns with the Father and shares God's power, he has around himself, so to speak, a "field" of divine energy. Thus when he is in a believer, he operates in and through him and overcomes the forces of evil around the believer. Thereby all things that happen to the individual are directed towards God's final goal.

Christ's power does not work, however, as an impersonal dynamic or a kind of historical necessity that determines people's lives from the outside. In that case prayer would be meaningless and superfluous because everything would take place according to the decrees of Destiny. Rather the power of Christ operates through the individual believer, and our energy increases in proportion as we keep ourselves open to the operation of Christ.

In the spontaneous act of prayer, we act as people who, in and through their individual life, have become the tool of Christ himself. The success of our prayers will always be in accordance with the power of the Spirit working in us. The prayer of intercession is, therefore, in a very direct way a spiritual succor that we send out to the person for whom we say our prayers. Hence, our petitions, if made in the name of Jesus, that is, in believing union with him, carry the answer with them.

If the success of prayer depended on a mental discipline, it would never accomplish much because man's power is relatively small in comparison with the energies working in the universe. But through the power of Christ, in whose name we pray, the things in us and around us are changed in accordance with God's will. Since it is the Christ in us who fulfils the requests of our heart, we may also be sure that he will correct our petitions wherever by lack of wisdom or goodness the purity of our prayers is obscured. He knows what we desire better than we express it ourselves. Thus the divine answer to our prayers is not always a literal fulfilment, but it always fosters the divine objective we had in mind when praying.

Genuine Christian prayer is aware of the Lordship of Christ. But how often do we fall into an unbelieving attitude in our prayers, treating God as though he were our servant to whom we could give orders what to do for us or other poeple. Or we hope to obtain the answer for our petition by the subjective strength of our prayer.

Yet it is nothing less than blasphemy when people say: "I'll pray about it, and then everything will turn out right." The Christian who realizes the power that his Lord displays in the believer's prayers will also keep out of that unbelieving fatalism by which people say: "You may bring all your problems and needs before God, but never reckon with a definite answer. You have to accept whatever God sends. The real purpose of prayer is to make you willing to submit your will to God's decrees." This kind of "Christian" fatalism denies the basic axiom of the New Testament, that there can be a complete union of man's will and God's purpose, if only we follow Christ's bidding.

Request and Thanksgiving

However, such understanding of God's dealing with man explains why in the New Testament prayers of petition, in which definite concrete gifts are requested, are relatively rare, and why the modern type of intercessory prayer, in which in an indiscriminate way we enumerate everything we or somebody else wishes or dislikes, is entirely absent from the Scriptures.

In Paul's letters, for example, we invariably find a different pattern. He will recall to his mind and that of his fellow Christians what Christ has done for them in the past, making special reference to the situation in which they find themselves, or under which they suffer. Thus in a very definite way their life is viewed as one being in Christ. This approach furnishes the right perspective for the future, viz., that it might be a continuation and intensification of what the Lord has done for them i the past, and hence it is hardly nece sary for Paul to address specific pet tions to God.

That much is certain for us, to that there can be no true prayer petition or intercession that is n preceded by thanksgiving. Even in th direct need and the most dangerou emergency it is necessary first t pray, *Our Father which art in heave Hallowed by thy name,* i.e., to remem ber that down to this moment Go has dealt with us as a loving Fathe and heaped his gifts upon us. Onl out of gratitude for what God ha done for us in the past shall we b able to make our petitions in th right spirit and ask for the righ things.

In most instances such gratefu recollection will teach us the specifi purpose God has with us or other in the present situation and thu enable us to ask for the future wha is in harmony with that purpose This rule holds true for the praye of intercession too. Unless I see th other person in Christ, that is to say unless I realize how graciously th love of God has dealt with him or i willing to deal with him, my inter cessory requests are merely con cerned with what that person desires or what in a purely natural way consider as desirable for him. Thu most inconsistently I expect God t take an interest in a human being while at the same time I ignore com pletely the purpose God has with that person. Our words have merel the outward form of prayer when w do not relate them directly to Christ' saving work. We may delude our selves and thoughtless fellow Chris tians by prefacing or concluding such requests with a reference to the nam of Jesus, but we cannot thereby delud God.

In every respect it is evident tha the Christian prayer differs essentiall from any non-Christian prayer be cause it is uttered in Christ. Als prayer is not as it were an after thought of faith, but rather the con scious actualization of that union with the risen Lord that he himself ha established, when calling us. Thus i carries with it all the power of th risen Lord.

Letter from a British Pastor

By JOHN BISHOP

THE GRAND Old Man of British Methodism, Scott Lidgett, recently celebrated his ninety-sixth birthday. An artist said to him that he would like to paint him on his one-hundreth birthday, to which Dr. Lidgett replied: "Well, I don't see why you shouldn't: you look fairly healthy." The Doctor still preaches and attends various committees. He has given up wearing glasses, since he finds he can now see better without them.

The first Sunday in the New Year, by order of W. Edwin Sangster, president of the Conference, was observed as a Day of Prayer for Methodism. Many churches maintained a vigil of prayer from 8 A.M. to 8 P.M., interrupted only by the morning and evening services. In all the churches during the day, the traditional Covenant Service was used, followed by Holy Communion.

Dr. Sangster's year of office is proving a great blessing to the churches. One of the most notable features of his presidency is the preachers' schools, which he has arranged in eight large cities. Ministers and local preachers in large numbers have come to hear the president, secretary of the Local Preachers Department, Greville P. Lewis, and two other speakers chosen by Dr. Sangster. At the London Preachers School Leslie Weatherhead and H. Cecil Pawson of Newcastle, the vice-president designate, were members of the team. Over a thousand preachers filled Kingsway Hall on Saturday afternoon and evening.

MUCH interest has been aroused by the recent publication of the "Report on Conversations" between representatives of the Archbishop of Canterbury and of the evangelical free churches, which followed a sermon preached by the Archbishop in Cambridge in 1946. In this sermon he invited the churches to turn for a time from the question of organic union and consider the question of intercommunion. Each church would retain its own identity and tradition, and each would recognize the ministry and sacraments of the others as equivalent to its own. Thus some, at least, of the obstacles to full Christian fellowship would be removed. This intercommunion might be achieved if free churchmen would "take episcopacy into their own systems," creating a ministry which Anglicans could recognize, while removing free-church misgivings about the Anglican type of episcopate.

The Conference numbered thirty-eight in all, representing the Church of England, the Baptist Union, the Congregational Union, the Methodist Church (whose representatives were Newton Flew of Wesley House, Cambridge, Harold Roberts of Richmond College, London, and Dr. Watkin-Jones of Headingley College, Leeds), the Moravian Church, the Presbyterian Church of England, the Wesleyan Reform Union, the Independent Methodist Church, the Churches of Christ, the Countess of Huntingdon's Connexion, and the Free Church Federal Council. There were only two laymen out of the thirty eight, and yet this is a subject on which the layman holds strong views.

The present situation is a serious handicap. Disunity hampers us in presenting the Christian message to the world, and in the use of our scanty resources of men and money. Our present denominationalism is wasteful. The conversations initiated by the Appeal to All Christian People from the Lambeth Conference of 1920 went on until 1939. They failed to produce any practical steps in the direction of organic union. When Dr. Fisher in his Cambridge sermon suggested a new approach to the whole business, he received an eager response. The study of the report will do much to promote greater mutual understanding.

The recognition that we are all in schism is very welcome, and there is no suggestion that the free churches should return to the Church of England like the prodigal coming home to his proper place. The real problem comes when the question of the ministry is dealt with. For the sake of greater visible unity and intercommunion, can the free churches accept episcopacy into their systems without the abandonment of vital principles?

Some free churches already have ministers performing the functions of a bishop without the name. In American Methodism the name itself is used. But to the Anglican a bishop only counts when he is within the apostolic succession passed on by tactual consecration. It is one thing to accept episcopacy as part of a total scheme of reunion, as in the Church of South India, and quite another to take it in isolation and attempt to insert it within the existing free churches. The reception given to the new episcopal Church of South India by some sections of the Church of England makes us wonder whether the acceptance of episcopacy would achieve a great deal.

Are certain forms of church order "essential parts of Church Order and inseparable from it," or does the gospel create for itself "varying forms of Church Order, none of which is essential?" The majority of free churchmen would have no doubt about their answer. The most troublesome question is that of the mutual recognition of existing ministries. The Church of England will not recognize free church ministers not episcopally ordained as authorized to administer Holy Communion. The free churches are not prepared to countenance the reordination of their ministers. The report offers no help on this problem. It is a serious attempt to grapple with an issue of vital importance. It has made progress in analyzing the problems before us, but little or none in finding any of the answers. (The title of the report is "Church Relations in England," and it is published by S.P.C.K.)

(The author is pastor of Acton Hill Methodist Church, London. His address is 5 Twyford Crescent, Acton W. 3, London, England.)

BIBLE STUDY

Trembling Mountai

THROUGHOUT the Bible the presence of God is frequently described in terms of trembling mountains and a shaking earth. Early Christians quite naturally anticipated the coming of an even more terrible earthquake than had occurred in the past: *Yet once more I will shake not only the earth but also the heaven* (Heb. 12:26).[1]

In fact, they cherished as coming from Jesus the promise: *There will be earthquakes in various places . . . this is but the beginning of the sufferings* (Mark 13:8).

Later on, certain events are outlined as a sign of the end: *the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory* (Mark 13:24-26).

To later generations this close connection between the Messiah's return and earthquakes has caused much bewilderment. Taking such predictions literally does not erase the confusion. Some readers believe, on the basis of these predictions, that they can postpone any expectation of Jesus' return until after these catastrophes have been recorded. Others assume that whenever any great upheaval in the earth's crust takes place they can read it as a sign of the end, subtracting one more inch from the predetermined timetable. Still others conclude that, because no such cosmic disturbances have transpired, the original prediction is discredited and should no longer be trusted. In all these cases, where a cosmic test is applied, a comic result is registered.

Because the alternatives of a blind dogmatism or a blind cynicism seem equally destructive of faith, many Christians have been inclined to interpret such passages in a purely symbolical manner. Such symbolism, however, easily evaporates into a vague aestheticism or a soft sentimentalism, neither attitude compatible with a virile faith. What then shall we do when both literalism and symbolism fail to convey a positive and robust message from the Son of man? Before surrendering such passages because of our confusion, we should try to press behind the words to the meanings that they originally carried to men of the Bible.

These men had ways of thinking and speaking that are vastly different from ours. In them the life of the spirit released different images and found expression in different vocabularies. We are quite wrong if we assume that they use the word earthquake everywhere in exactly the same way as modern seismologists. To be sure, they did on occasion refer quite simply to the palsy of the ground which a seismograph can record. Such an event becomes a date on the calendar, reference to which serves to locate other events. A prophecy of Amos, for example, is placed *two years before the earthquake* (Amos 1:1).

In the vast majority of instances, however, when biblical writers refer to a quaking earth their primary concern is for the human scene. A revolution in human affairs is sympathetically shared by a vast vibration of the whole creation. Earthquakes are often associated with famines, with overwhelming fears, with the overthrow of kingdoms, with the destruction of conventional securities, with the ominous approach of defeat and shame (cf. I Sam. 14:15). Those who have experienced an actual earthquake, with its terrible avalanches, its shattering of buildings, its shif ing of landmarks, its awful uncon trollable power, can well appreciat why this phenomenon should becom the measure of human dread an panic in the face of the sudden sha tering of man-made systems of se curity.

In the Bible, however, the mos fearsome quakes occur not so muc in the ordinary course of human a fairs as in connection with those de cisive moments when God visits men Such a visit releases in men a fea and trembling which is greater tha the instinctive terror released by mov ing mountains. The earthquake tha accompanies a divine act—*this* is th earthquake which the biblical imagi nation accents. Other earthquake have little significance for huma destiny: *this* earthquake has suprem significance. In describing this event the imagination of faith is at work rather than the fantasy of credulity Why should this be?

We will never understand it apar from a lively sense of the ineffabl mystery and majesty of the God o all power. The heaven of heaven cannot contain him. Infinite in glor and holiness, no eye may behold him and no words encompass his reality Before him *nations are as a drop of a bucket* (Isa. 40:15). He sits abov *the circle of the earth, and the inhabi tants thereof are as grasshopper* (40:22). His thoughts and ways ar other than man's. Earthly vocabu laries are therefore quite unable t describe his dealings with his crea tures.

Our words are designed to bear th commerce of human affairs. They ar the common coin by which we ex change thoughts about earthly things thoughts drawn from earthly experi ence and applied to earthly matters Our words describe, more or less ac

[1] All New Testament quotations in this article are taken from the *Revised Standard Version.*

Revelation, revolution, and restoration are all catastrophic events of God in human history. This is the third article in this series on "The Coming of Christ" by Professor Minear of Andover Newton Theological School, Newton, Mass.

d a Shaking Earth

By PAUL S. MINEAR

rately, what takes place among n. They crack and crumble when seek to apply them to heavenly lities.

Yet the most distinctive thing about transcendent God of the Bible is s: he comes down to visit men. He eaks to them, calling them into a venant community and guiding m through the vicissitudes of their tory. Those fragile words that peo- have developed to facilitate earth- communication must now be used o in testifying to what God has ne. Poets have become accustomed telling of social disturbances as rthquakes. Biblical dramatists are nstrained to associate the same term th those disturbances of the ordi- ry course of events which are due God's extraordinary dealings with s people.

One gets the impression from the ble that the term *earthquake* does t exaggerate the importance of d's visits, as when a poet seeks accent an event by rhetorical perbole; rather this term, if any- ng, underestimates the revolution- y impact of the meeting of God's rld with man's. *He is like a re- er's fire . . . And who shall stand en He appeareth?*

At any rate, when human narrators e trying to describe this collision of rlds, they frequently speak of God aking the earth, with all of its ngdoms and inhabitants. When God arches before his people, the earth mbles (Psalm 68:8). Perhaps this nguage strikes us as artificial and andiose because we are seldom ware of this collision of worlds. We unt on our deity to appear in a re docile and genteel fashion, with- t upsetting things.

According to the biblical accounts, e most significant earthquakes take ace on three types of occasion: divine revelation, revolution, and restoration. Of the first kind, the revelation of God's covenant at Sinai affords perhaps the best example (cf. Exod. 19:16-25). Here the epic tells of a smoking, trembling mountain, shrouded in thunders, lightnings, and thick clouds. A trumpet blared louder and louder. The people shake with dread all the while God comes down and speaks with Moses.

Thus God reveals himself, proclaims his law, and assures them of his promise. Thus he scatters the hostile kings and armies, and thus he guides his people through the barren land (Ps. 68:7-18). (Some scholars may be right in asserting that Israel's God was originally the God of a volcano, whose eruptions manifested his power. Even should this be true, the story of the God of Sinai remained appropriate to Israel's experience of God long after they had departed from the volcano.)

The second type of earthquake registers the revolution which God's judgment brings to earth's denizens and kings. A psalmist prays to God, his strength. In response, God answers and the earth shakes. The moving of mountains is an expression of his anger, as he delivers his faithful people from the assaults of their enemies (Ps. 18). The earthquake measures the drastic revision in the fortunes of men when they receive God's justice.

In similar terms Isaiah pictured the punishment that God sends to the enemies of Israel. Their hopes are frustrated, their dreams are empty, God visits them with thunder, earthquake, tornado and fire (29:5-8). With similar images Jeremiah describes the desolation of Israel itself. Both earth and heaven mourn over the destruction that God sends upon the land. All the cities are broken down at his presence, before his fierce anger (Jer. 4:19-31).

The overturning of nations in the past provides a clue to the still greater shaking of the foundations that will usher in the day of the Lord. In this event the humiliation of the proud and the impotence of the strong will be signaled by tremors of earth and the darkening of the heavens (Jer. 13:6-16). The greater the sin of men the more sweeping will be their punishment and the more catastrophic the reverberations throughout creation.

In fact, in many visions, earthquakes become relatively minor motifs in a tragic symphony, like clashing cymbals in the finale. The composer does not so much accent the cymbals as use them to accent the climactic moments of the whole composition (cf. Is. 24:16-23; Ezek. 27:26-36; Joel 3:14-17; Hag. 2:4-9, 20-23).

The prophets saw with vivid clarity the terrors of coming tragedy and pictured the earth shuddering before its Judge. But they could also see beyond tragedy, believing that the God of justice was also the God of love, whose power to destroy was also the power to restore.

In their visions of this restoration, earthquakes also played a role. One should read, for example, Ezekiel's parable of the valley of dry bones (37:1-14). The word of the Lord comes to these bones: *Behold I will cause breath to enter into you, and ye shall live.* When this prophecy was fulfilled, by the knitting together of the bones, there was an earthquake. The meaning of this quake is suggested in a further prophecy: *Behold, O my people, I will open your graves, and cause you to come up out of your graves, . . . I shall put my spirit in you and ye shall live, and I shall*

place you in your own land (12-14).

In Zechariah there is prophesied an earthquake that is indicative of both judgment and restoration. The cleaving of the Mount of Olives, with the opening up of a new valley through it, will provide a route of escape for God's people and also the bed for a new river, a river of healing waters flowing from Jerusalem (Zech. 14: 1-8).

It is this tradition of earthquakes that lies behind the stories in the New Testament. It is this scenic visualization of events which permeates the minds of early Christians as they describe the new visitation of God among men in Christ, the judgment and the restoration that accompany his work. Often these three themes—revelation, revolution, restoration—meet in the same episode.

Consider, first, Matthew's description of the death of Jesus. At the moment when Jesus yielded up his spirit, *the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised* (27:51-54).

Here is the awe of a tremendous revelation, for the centurion recognized Jesus as son of God. Here, too, is the destruction of the temple curtain, symbol of a total revolution in the function of religious institutions. And here is the promise of restoration being fulfilled, a promise conceived in the very terms used by Ezekiel. We should also notice that when the angel rolled back the stone from Jesus' tomb there was an earthquake. What a tremendous shaking of the earth *this* restoration represents (Matt. 28:2)!

A similar sign of revolution and restoration appears in the Revelation of John in the vision of the two witnesses (11:4-13). When these two witnesses finish their testimony and complete their God-given mission on the earth, the beast is allowed to kill them. All those on earth to whom these witnesses had been a torment rejoice over their death and celebrate this victory of the beast. But God restores life to their dead bodies, exalting them to heavenly glory. This revolution in the fortunes of men, as accomplished in this resurrection of the dead saints, is heralded by a stupendous earthquake.

Thus do the kingdoms of the world become the kingdom of Christ whose reign marks the destruction of the destroyers of the earth (vss. 15-18). Thus is the revelation of the true temple and the eternal covenant accompanied by lightning, thunder, hail, and the quaking of the whole earth (vs. 19).

We must remember, then, that to early Christians the introduction of the new covenant is commonly associated with a stupendous alteration in the structure of reality, both invisible and visible. The death and the resurrection of Jesus were, as we might say, "world-shaking events." So also were those occasions when his faithful followers made the good confession. So also was the coming of the Spirit at Pentecost when a new community was created, praying and speaking with boldness God's word: *the place in which they were gathered together was shaken* (Acts 4:31).

In the light of these attitudes toward the beginning of the new age, it is not surprising that they should associate earth tremors with the consummation of that age.

The contrast between the present world and the coming reign of Christ was so great, the conflict between the new Israel and the old communities was so intense, the change of sovereignty so sudden and so complete, that all creation shuddered as the kingdom drew near. In describing the transition between the ages, they naturally had recourse to the long tradition of apocalyptic expectation, interpreting that tradition in the light of the revolutionary changes in which they as Christians had already participated. What we call the Synoptic Apocalypse (Mark 13; Matt. 24; Luke 21) belongs within this context. So, too, do the visions of the prophet in Revelation (cf. 6:12-17; 8:3-13; 18:8-20).

The student should examine these prophecies closely. He will note that the earthquake is an expression of the fear and despair of the powerful men of the earth as they confront their Judges: God and the Lamb (Rev. 6:15, 16). He will note the connection between terrible plagues and the heavenly altar where the prayers of the saints are answered with just and healing (8:3, 4). Finally, should study how the earthquake presses the self-judgment of an idolatrous empire that draws destruction upon itself by its sins against the true God (18:14-17). In one hour the goals and goods, which sinful men have substituted for God's kingdom, evaporate into emptiness.

It is the ephemeral character of earthly wealth and all human institutions, when compared with the eternal glory of God's life, that is underscored everywhere by the final earthquakes. The new covenant endures forever; all prior covenants that men have observed become archaic. This means a sudden and severe transformation in the foundations of human existence. We see this pattern of thought in a passage in the Epistle to the Hebrews concerning two mountains, two cities, and two kingdoms. Sinai, to which Moses brought Israel, had been surrounded by the terrors of fire, darkness, gloom, tempest, and by the even greater terror of sinful man before the commands of the Most High. Mount Zion, where Christ assembles the first-born, is a place where grace and mercy stream forth from the new covenant in Jesus' blood. The earthly city has been replaced by the heavenly Jerusalem, the city of God himself, the citizens of which are delivered from all the torments and tumults of a schizophrenic society.

To be sure, the shaking of the earth continues and, in fact, will be extended to a shaking of the heavens until all kingdoms, whether celestial or terrestrial, are shaken. That is the destiny of everything that God has made. But the purpose of this all-inclusive earthquake is this: *that which cannot be shaken may remain.*

And what is that? A kingdom secure beyond any cataclysm of present or future. This is the kingdom that Christians receive by faith. God remains "a consuming fire" before whom reverence and awe are always appropriate. But his purpose is steadfast amidst all the convulsions of historic process. He graciously gives through Jesus a kingdom forever beyond the tragedy of falling stars, bloody moon, darkened sun, and the shifting of mountains.

theology

The Consummation

By HENRY E. KOLBE

he belief that man can set up the Kingdom of God is contrasted here with e biblical-Christian view of the Kingdom as God's gift. This is the final ticle in the series on "God and the Gospel," dealing with the divine initiative, the associate professor of Christian Ethics, Garrett Biblical Institute.

THE Times and the Gospel. In ese days we are confronted with any tensions. There is much talk t only of war but of peace. There hope and despair, anticipation and ustration, faith and fear. On every nd we find not one but both of these irs of opposites. We feel ourselves illed this way and pushed that way til we know not which way to go.

The Christian is no more exempt an others from tensions, from con-sions and alarms. He does, however, ve recourse to his faith, for it is ways pertinent to see what the gos-l has to say in such a situation. The arch for the meaning of the gospel r the times, too, must inevitably ad back to the Bible. Christianity is historical religion whose distinctive rinciples are found not in abstract hilosophical principles but in the istory set forth in the Bible.

Unless, therefore, our faith is to il us, we ought to be able to find in e Bible principles that will at once ustain faith, shape attitude, and uide action in such a time as this.

The Basic Principle: The Initiative f God. We find in the Bible the con-nuing faith that the consummation f history comes as a result not of the ctivity of man but of God. Man does ot build but God gives or establishes e Kingdom. The initiative is His. t is therefore to Him that praise is ue. Pride and boasting are done way, and man's proper attitude is ne of receptivity, gratitude, and de-otion.

The Two Cities. In the Bible are ortrayed two cities that are as far apart as Genesis and Revelation. The first is the city that man tries to build on earth in his own strength and wisdom; the second comes *down out of heaven from God.* The first is Babel; the second is the new Jerusalem. The first is the source of the strife of tongues and peoples, of confusion and conflict; the second symbolizes the final overcoming of strife through God's power and grace. The first is what we accomplish through our own unaided efforts; the second is what God makes possible out of his love.

Between these two cities lies the long history of God's endeavor to reveal himself to man. We are in this "interim period" confronted by the hard reality of conflict and confusion and by the failure or at best the fragmentary fulfilment of hopes and dreams. Our problem is how properly to be related to the Kingdom which is of God. The real question, however, is not "What shall we *do* to *bring* the Kingdom?" but "What must we *be* that we may *enter* it?"

The Verbs of the Kingdom. This biblical insistence on man's dependence and receptivity is in sharp contrast with the "activism" of much current Christianity. The phrase is not so commonly used now as a generation ago, but there are still those who speak of "building the Kingdom of God." This, however, is not a biblical concept—it is a product of a humanistic Christianity which stands in opposition to biblical teaching and to the main stream of Christian theology.

A brief glance at a concordance reveals that in those biblical sentences where the Kingdom of God is predicate the verb is never "build" or any acceptable substitute for it. We seek the Kingdom, enter it, preach it, know its mysteries, see it, receive it, wait for it, are fitted for it, sit down and eat in it, inherit it. But never is it said that we build it. In one passage Paul speaks of his *fellowworkers unto the kingdom of God* (Col. 4:11), but the meaning is clearly not "they who work with me to *bring about* the Kingdom" but rather "they who work with me to *proclaim the gospel* of the Kingdom."

This emphasis is true to the teaching of Jesus. His first message is *the reign of God is near; repent and believe this good news* (Mark 1:15, Goodspeed Trans.). Men have not built the Kingdom where God reigns; it is a creation of God to be received or entered into by faith: *it is your Father's good pleasure to give you the kingdom* (Luke 12:32). True, the disciples are bidden to pray for the coming of the Kingdom, but there is no suggestion that it is of their making. The Kingdom is *already* real; God is *now* King. Man's function is not to build the Kingdom but to recognize it and enter into it.

In the temptation narratives the "kingdoms of this world" and all their glory are in Satan's control. Is not this similar in meaning to the story of Babel, that what men create is not peace but confusion, not the Kingdom of God but the kingdom of Satan? The writer of Hebrews speaks

of Abraham as going out not to build a city but to seek for one *which hath foundations*—i.e., which is already built—*whose builder and maker is God* (Heb. 11:10). In Revelation the final transformation of the kingdom of the world into "the Kingdom of our Lord and of his Christ" comes not by a process of historical evolution but after the earthquake which destroys the evil in the earthly kingdom (Rev. 11:13 ff.). The basic biblical principle was pointed out by a Psalmist: *Except the Lord build the house, they labor in vain who build it.*

Human Striving and the Kingdom as Trans-Historical. All this indicates that in biblical-Christian faith the Kingdom is given by God and received by man in faith. Here a question arises: Does not this negate the significance of human striving for the embodiment of moral and spiritual ideals in social institutions and practices? Not at all. Why should striving be rendered meaningless because it cannot completely realize the ideal any more than the mathematician's search for the ratio between the circumference and diameter of a circle because *pi* cannot be expressed by a rational number?

The Kingdom of God stands to our moral and religious activity as a limit stands to a mathematical series—not as itself a member of the series limited nor as a total which may be attained in some "next step," but rather as the unattainable end in the light of which every actual attainment of man is measured or judged. There is no arithmetic by which we can add one finite sum to another and arrive at infinity, no "spiritual alchemy" by which the fragmentariness and evil of our acts will, when added together, be transmuted into the pure gold of the ideal which is both whole and holy.

The recognition of the Kingdom of God as transcendent or trans-historical, incapable of achievement as a result of man's activities, does, however, prevent the apotheosis or deification of any existing system or state. It serves, therefore, as an effective guard against the idolatries that have been bodied forth in what Harris Franklin Rall has called "the obscenities" of modern totalitarianisms.

It may also be pointed out that only as the Kingdom of God is regarded as impossible of complete embodiment in any human social order can it everlastingly give rise to that "divine discontent" which is the secret spring of all significant approximations to it and to the spiritual humility which makes impossible man's self-deification.

The Impossible Ideal and Man's Dignity. This view of the Kingdom as standing "at the end of history" enables man to see his real possibilities and his actual limitations. So far from being pessimistic, it is the great preventive of the paralyzing despair which grows out of an overoptimistic belief that the ideal is capable of realization, coupled with the stark fact of continual failure to realize it. One is not bereft of either hope or dignity by his inability to attain completely a goal that is capable only of varying degrees of approximation.

The real cause of frustration is to be found in one's constant failure to realize an end deemed capable of actual realization. Here contemporary theologians, such as Brunner and Niebuhr, are supported by a great humanistic philosopher, the late Morris R. Cohen, who two decades ago wrote: "It is romantic foolishness to expect that man can by his own puny efforts make a heaven of earth. But to wear out our lives in the pursuit of worthy though imperfectly attainable ideals is the essence of human dignity." [1]

Thus the conception of God's initiative in the consummation of history is related to moral and spiritual obligation. The Christian's duty is always to take the next step, "to do the right as God gives him to see the right," but in humility to recognize that by no possible "next step" will he bring about the Kingdom of God. This is to say, in other words, that man does not *build* the Kingdom but that God *gives* it.

What keeps us from despair is the faith that what we cannot bring about by our efforts God gives in his grace. It is this faith that enables us to "learn to labor and to wait" in the confidence that with God that is possible which with man is impossible, and thus to be saved from the hell of unendurable and demonic despa

The Divine Initiative and the Fi Consummation. This conception the consummation of history and o relation to it reveals the basic bib cal faith in the divine initiative. T Holy City is not built by man up earth, like the tower of Babel, b comes down out of heaven from Go It is gift, it is grace, a sign of t everlasting renewal to which God ca his world. It is the new creation, pa alleling the first when out of t primitive chaos God called forth th worlds. Here in the midst of soci and political chaos is the second cr ation in which all things are ma new.

Have we not eyes to see and fai to understand that apart from God act there is no new *order* in the wor but only new chaos, not the Ho City but new "demonic incarnation (as Emil Brunner has called th despotisms of our time)? What me and nations build are the kingdon of this world which pass away. Th Holy City which does not pass awa comes through the initiative of Go

We seek it in humility, in love, faith that trusts the divine gra rather than the power of armame or political agreement. Only so ca we look forward to that new worl wherein dwells security and peac freedom and righteousness. In the en of the day it is only he who has th faith that "it is God's good pleasu to give the Kingdom" who can lor struggle for the nearer realization Kingdom ideals in history.

Epilogue

Christian Faith and the Divine I itiative. In this series of articles w have set forth four examples of th fundamental biblical-Christian fai that man is not creator but creatur He does not create the world, n the gospel, nor his redemption, n the new order in the world. These a all from God. The initiative is wi him; our part is derivative. We r spond in faith to God and in lo for him and for our fellows.

Opposed to this faith there is cu rent an essential idolatry, an inhere denial of distinctively biblical-Chri tian faith. We have in large measu lost our sense of God and of ou

[***Continued on page 48***]

[1] *Reason and Nature* (Harcourt, Brace and Co., 1931), p. 426.

Clinical Material

In the calls described here (concluding the clinical report begun in last month's issue), the pastor follows up his ministry to the grieving mother after conducting her son's funeral. Editorial comments are italicized.

Ministry to Nonmembers---II

THIRD CALL

TWO days later. I did not call back e next day as it was Sunday. The llowing call was made on Monday. eanwhile, I had been advised that e funeral service was to be in our urch Tuesday afternoon. Neighbors d some members of the family gain were present.

I said, "You've had a lot of comany, haven't you?"

Mrs. A responded, "Oh, yes, everyody has been so very nice. I can ever tell them how much I appreate it. And you have been very nice o."

For the first time Mrs. A seemed be making an expression of sinere appreciation. I did not want to nore it, but I somehow sensed that e had secured no real release of er emotional disturbance.

"Things like this do let us know ow many friends we have."

"That's right. They have all been wonderful. . . . They have told ou about the service?"

"Yes."

"We wanted you to have the funeral. You have been so very helpul." (*Further indication of a growng interpersonal relationship.*)

"How have you been resting?" (*Good question. It expresses his concern about Mrs. A.*)

"Not very well. I can't seem to get sleep at night. I just lay there urning from one side to the other. hen I get up and walk the floor. I ust wonder why it had to be Joey. e was always so happy and enjoyed ife so much. Why couldn't it have een me? I have done my work in he world. . . ."

A neighbor interrupted: "Now, Mrs. A, you know you're still needed oo much to go. What about little Karon?" (*This suppresses the free flow of grief and regret and is therefore harmful.*)

"I guess God knows best." (*Note the result.*)

This was Mrs. A's first formal religious expression. It seemed to me the perfunctory repetition of a cliché. I said, "It is sometimes hard to understand, though." (*Well done. Also note the result of this.*)

"It sure is. Joey had such great plans, and now he won't be here to enjoy them. It was so awful the way he had to die, and with none of us here. Oh, I know that there are the others, but we'll miss him so much. He was always so cheerful. . . . Did they give you the songs?"

I nodded assent.

"Those were the songs his granddaddy used to sing with him: 'The Unclouded Day,' 'The Old Rugged Cross,' and 'Shall We Gather at the River.' "

"Dave seems to have the arrangements well in hand."

"You knew that we're going to bury him in Lawton [a town 30 miles away] beside his grandma and granddaddy. It's a long way, but we have a lot there and felt that we wanted to take him back."

"We want to do what you want."

"Everybody has been so very nice. We can't ever tell you how much."

"We understand. [Pause] Shall we have prayer?"

"All right." (*Now his prayer seems more welcome, although Mrs. A probably understands little of why he prays.*)

"Our heavenly Father, we thank thee for the Comforter which thou hast sent into the world. We ask thee to be close to this family. We ask the blessing of thy great compassion upon this mother. In the night, especially, Father, bring thy reassuring love to her and give her thy peace. Let her know that thou hast a place for Joey in thy great love and that thy care is eternal. Be with us as we go into this service of farewell that we may know that thou art God of life everlasting. We pray in Christ's name and for his sake. Amen."

Pastor's Summary: The external level of the interpersonal relationship is so obviously improved in this interview that it would be easy to say that much has been accomplished. There is certainly an increased relaxation and freedom from immediate tension. The most decisive influence is the softening process to which her suffering has subjected Mrs. A.

The spiritual needs of Mrs. A seem by now to have met greater satisfaction than at any time previously. This is more attributable to the effect of sorrow and the presence of a minister-bereaved relationship than to anything that was said or done. At the same time, in concluding this interview I was under no illusion that I had been able to give much real lasting help.

Editor's Summary: Perhaps the pastor has not given lasting help, but he has given help that is real and should take satisfaction in that. His work has been very commendable.

FOURTH CALL

Five days later. In the funeral sermon I pursued the idea of universal salvation. I pointed first to the value even of fourteen years of a life lived appreciatively, next to the helpfulness of sympathetic friends, and then to the surety that a good God takes care of all souls that he creates.

Unfortunately, immediately following the services I had to go to annual conference, so it was five days later that I made the post-funeral call. Mrs. A was ironing when I arrived.

I said, "You seem to be keeping busy."

"Oh, yes. I seem to feel better when I'm working. I don't worry so much about it. I was just ironing some dresses for Karon, but they can wait."

"Don't stop on my account. Go right ahead if it makes you feel better."

"I think that I'm doing better. I'm getting more sleep at night, although last night I couldn't sleep, so I got up and did some washing. I guess it will take some time to get back to normal."

"These things do hit us pretty hard."

"Yes, I don't see how I could have stood it if it had not been for your funeral service. I thought you were just wonderful. You didn't seem like a man up there at all . . . but somebody not part of the world. What you said fit so perfectly what we needed."

"Thank you."

"I find it easier when I keep busy. I don't think so much about Joey and how awful it was for him to go the way he did. If only I could have been here to do something. . ."

"Perhaps it was better for him to go suddenly than if he had been left to suffer."

"Oh, yes, I'm glad about that. I wouldn't have wanted him to suffer like my father and mother. They are buried in Lawton where we took Joey."

"They suffered?" (*Good follow-through.*)

"Oh, yes—Mother more than Dad. She had cancer and several other things. She lasted two or three years after she had to go to bed. She died four years ago. I wasn't able to be with her much. But I was with Dad quite a bit. He had three strokes. The last two were close together, and he died a short while after the last one. That was two years ago. [Pause] After Joey was found, I thought a lot about Dad. They were such good friends before Dad died. Joey was a lot like his granddaddy. I felt that Dad was with us, helping us. He would have wanted to help . . . Yes, maybe they're together now. But I can't seem to get used to the idea that Joey is dead. He just seems to be away somewhere for awhile. When somebody comes to the door, I look up, half expecting to see Joey coming through the door. . . . He ran off several times. He'd stay away a few days and then come back unexpectedly. He wasn't really mean, just full of fun. He was always teasing. When I would fuss at him for being ornery, he would say, 'But Mama, just think how much worse I could be.' He did want to do so many things. He had plans for the summer, to go places and work. He was going to work down at Tommy's filling station. He said, 'Mamma, when I get paid, I'm going to buy you a new electric refrigerator . . .' "

After this long statement there was some small talk, but little of it was significant. Sometime later I said, "I must be going. I'll come back and see you when I can. If you need any help, just send word. [Pause] May we have a word of prayer?"

Mrs. A nodded her assent. "Father of all love, strength, and mercy, we thank thee for the peace which thou art able to bring to this family, for the peace which passeth all understanding. We ask thee to continue in thy close walk with this mother and with the members of her family. Bless them, our Father, as they take up again the tasks which are needful in life. Bless those who have come to this home to express their love and understanding. We shall always be thankful for the mantle of healing love which they art ever so ready to cast over us in times of deepest need. In Christ's name we pray. Amen."

Pastor's Summary: This interview was somewhat helpful in that it got Mrs. A to talking more about her associations with Joey. The interpersonal relationship would seem to have shown continued improvement in view of what Mrs. A had to say about my ministry. At the same time there is no way of knowing how much of this was said defensively or with a sense of propriety.

There seems to be some significance in Mrs A's reference to the deaths of her mother and father. I want to get her to talk more about them. A free outlet concerning them may be the key to Mrs. A's handling her self-reproach over the death of Joey.

It is not upon the actual content of the interview, or of those that pr ceded, that I base most of my jud ment that the real problem has n been touched. It is rather the gener impassivity of expression of Mrs. even now that she finds herself utte ing words of some feeling. She h held up excellently at the funer even comforting other members of t family.

Fifth Call

I had intended to see Mrs. A agai a week after the preceding call, b company took her away from hom Church activities and Independen Day prevented my calling.

It was two weeks later when called, and as usual I found Mrs. well flanked by members of her fa ily. Her husband was home, as we Jane and little Karon. My wife soug to engage all but Mr. and Mrs. A i the kitchen, leaving the parents t me. I said, "How have you bee making it?"

"All right, I guess," Mrs. A r plied.

Lightly, "But you're not sure?"

Smiling, "I guess not . . . Her Here is something we have been ai ing to get to you . . ."

She handed me an envelope co taining a routine funeral-home appr ciation card with a currency note a tached. (Later I found that it wa twenty dollars—very liberal in th face of the difficulties the A's wer having.)

"I'll take the card, but not th money. I know you people have good use for all that you have."

Mr. A said, "No, if we hadn wanted to give it to you, we wouldn have. You knew that they made u some money and brought it ou didn't you? [I nodded.] Well, ever bit is going to the funeral—to yo and to Lawton."

"For the burial?" I finally put th envelope away.

"Yes."

"You wanted him buried there b your father and mother, didn't you?"

She said, "Yes. It seemed right."

"You mean it sort of puts you memories all in one place?"

"I guess so."

"You say you weren't with you mother much before she passe away?"

"No, she was with a sister down in Yukon."

"But your father stayed with you afterward?"

"Yes, until he died."

"Did that make you miss him more?"

"Oh, I don't know."

Soon afterward Mrs. A went into the kitchen. After a time I rose to go. "We've enjoyed our visit, and thank you for the remembrance, but it was neither necessary nor expected."

She said, "We wanted to do it."

"Well, thank you. [Pause] Suppose we bow in silent prayer for a moment . . ."

There was no comment. All bowed silently for about ten or fifteen seconds. The youngest displayed some restlessness, but did not make much disturbance in the short interval.

"Our Father, we thank thee. Amen."

Pastor's Summary: I think that this call, while not the most helpful in the series by any means, had some beneficial effect. I thought I saw some evidences in this interview of a reversion to Mrs A's former attitude of withdrawal. This is to be expected, because as the helpful ministry of grief lessens it is natural that she should assume a more customary outlook. Her continued friendliness, of course, is hopeful. Mr. A, on the other hand, does not seem to have any serious psychological problems, which is the reason that I did not report all my conversation with him. The interpersonal relationship was good, though possibly suffering a little from Mrs. A's tendency to return to her lack of responsiveness.

Editor's Summary: Good call. It may be that Mrs. A withdraws in her husband's presence. And again, it may be that the initial impact of the grief has now passed. The pastor is in excellent position to continue to be helpful. In time, perhaps a year hence, they may come into the church. They may not. Regardless of whether they do or not, this young minister has served well both the suffering family and his Christ.

Question of the Month

QUESTION: *Isn't it better for an amateur not to try to diagnose and treat things he does not know about? Won't he do less harm that way than if he tries something he is not prepared for?*

ANSWER: In general, you are correct. It is better for an amateur not to try to make diagnoses. There is no excuse, however, for a minister continuing to be an extreme amateur in the field of emotional difficulties. It is essential that the minister be able to make diagnoses so that he can make the desired referrals. So far as treatment is concerned he should refer to a specialist all people with deep emotional difficulties.

Especially, he must be able to identify the depressed person. The truly depressed person is not hard to identify; he often comes to the minister for help. He usually weeps, speaks of life as not being worth while. Nothing interests him, and he may speak of having committed the unpardonable sin without being able to describe what the sin is. He can remember nothing that caused him to become so discouraged. Such persons should be examined for suicidal symptoms by asking such questions as, "Do you have feelings which are quite foreign to your thinking?" "Do you feel like you would like to die?" All such persons judged to be depressed by the minister should be referred immediately to a doctor for medical care.—***R. L. D.***

Institute of Pastoral Care Elects New Officers

Dean Walter G. Muelder, of Boston University School of Theology, was re-elected president of the Institute of Pastoral Care at its annual meeting February 6 held at Boston University School of Theology.

Other officers include Dean Charles L. Taylor (Episcopal Theological School) vice-president; Chaplain Robert C. Leslie (Boston Psychopathic and Boston State Hospitals), secretary and member of the Board of Governors; and Professor John M. Billinsky (Andover Newton Theological School), treasurer.

Changes made in the constitution now provide for two executive officers. Chaplain James H. Burns, Massachusetts General Hospital, was elected executive secretary, and the Rev. Rollin J. Fairbanks, who for six years has successfully guided the work and growth of the Institute, was elected field secretary.

The following were re-elected to serve two-year terms on the Board of Governors: Professor Stanley G. Estes, Harvard Psychological Clinic; Dr. Robert Fleming, Peter Bent Brigham Hospital; and the Rev. David R. Hunter, diocese of Massachusetts.

Rabbi Dudley Weinberg, Temple Ohabei Shalom (Brookline, Mass.), was named to the Board of Governors to fill the unexpired term of Rabbi Israel J. Gerber, who has entered the military chaplaincy.—***James H. Burns.***

FOR CHURCH VISITORS

A two-week special school for church visitors will be offered at the Iliff School of Theology in Denver, July 9-20. Tentative plans are to offer four hours of classroom work each day, which will include lectures and the examination of calling techniques. There will be a $15 tuition charge for the course. Ministers who wish to attend this school may do so; there will be no tuition charge for ministers' wives.

The school will be under the direction of Russell L. Dicks. Persons interested in attending should write to President Edward R. Bartlett, 2201 University Blvd., Denver 10, Colorado.

Richard C. Cabot and Clini

The Clinical Pastoral Training Movement, which celebrated its twenty-fifth anniversary last year, is greatly indebted to the resources and persistent work of Richard C. Cabot, former professor at Harvard Medical School. The author is associate professor of Psychology, Florida Southern College, Lakeland, Fla.

RICHARD C. CABOT was widely known as a physician. He was the author of several books on medicine, one of which was the medical textbook *Physical Diagnosis* (Williams & Wilkins Co., $5.00), which has been used all over the world. During his long career Cabot also wrote nearly one hundred technical articles on medicine and others in collaboration with colleagues. He was an outstanding teacher at Harvard Medical School, where he taught with a dramatic quality and introduced the case method of teaching.

A man of wide interests and abilities, Dr. Cabot initiated Medical Social Service at the Massachusetts General Hospital in 1905. He took part as a medical officer in two wars and in 1919 accepted the Chair of Social Ethics at Harvard. His last great achievement was that of being a pioneer in the establishment of the "clinical pastoral training movement." Because it is the twenty-fifth anniversary of this movement an examination of Cabot's contribution to it is especially fitting.

The first important contribution that Richard Cabot made to the clinical pastoral training movement was the idea that such work could and should be performed. When he looked out of the windows of his home one day in 1923, he saw students in the yard of the Episcopal Theological School, which stood next door. The thought came to Cabot that these young men and others like them who were training for the ministry might serve humanity better if they had the opportunity for clinical training. This idea came to Cabot at this time only because he had earlier envisioned it as a means of co-operation between religion and medicine. It came to him also because Richard Cabot was a deeply religious man.

The idea of clergymen and physicians working together began with Cabot's contact with and interest in the Emmanuel Movement, which started in October, 1906. At that time, after following the movement closely, Cabot advocated that the clergy receive the necessary training in psychology and psychotherapeutics and that they also learn to maintain a rigid system of note keeping.

Another step in the building of this idea of clinical training for pastors was Cabot's association with chaplains in World War I, when he was a Major with the Boston Mobile Hospital Unit. More and more he was impressed with the work of chaplains, particularly the work of Chaplain Henry Knox Sherrill, who is now presiding Bishop of the Episcopal Church in the United States.

The year 1923 found Cabot vigorously spreading his ideas about the possibilities of clinical pastoral training as he spoke to the Ministers Institute in New Haven, Connecticut. In this address he expressed the belief that the minister could be of help in the cure of souls in collaboration with the physician. He believed that this closeness of minister and doctor would come about by the minister giving help to individual souls. The minister could help the mental sufferers most of all.

The next year, 1924, Cabot's ideas for clinical training for theological students took definite form, and he prepared a lecture which he called "A Plea for the Clinical Year in the Course of Theological Study." During this year he sought to stir up interest in this dynamic idea by lecturing at several seminaries.

The clergy, he felt, had a uniq contribution to make to those in stitutions. He felt that the larger p of the doctor's call was social. E couragement, consolation, amu ment, and distraction are all a p of his trade. The minister would al do these in his parish visitations he could have some training for the

There were some people who h assumed that the ability to help p ple in distress could not be taug Cabot disagreed with them, asserti that medical students learned it watching one who knew it well a by practice. He wanted the minist to put his theology to work in alm houses, general hospitals, and men hospitals. The students would wat their theological professors as the l ter talked with patients, as they tempted to solve difficult proble Thus the theological students a their professors would enrich th labors in the classroom by firstha experience in working with perso in need.

Shortly after this lecture Cabot a cepted the invitation of the dean the Episcopal Theological School Cambridge, Massachusetts, to meet class of seniors once a week so th he might explain his ideas more ful to the students. At last the idea clinical pastoral training, which h been developing in the mind of Cab for years, was being given a hearin People listened and were inspired.

The power of inspiration was t second contribution that Richa Cabot made to the clinical pasto training movement. Any new mo ment needs someone with fervor a enthusiasm to win followers. Cab was such a person. He was a spark vital spirit. He possessed the ra ability to inspire people, even in o interview or one speech, to follow particular vocation, or to give the selves to a new task. This writer h been present when Cabot spoke to group of theological students, a

raining

By C. A. WOOD

e could easily feel the inspiration the man as he deepened the desire those students to serve mankind rough better preparation of themves.

The first workers in the field were inspired by Cabot as he gave his ture or talked with them. One sigficant person Cabot attracted was nton T. Boisen, a minister who was so a pioneer in the clinical pastoral aining work [See "Father of the inical Pastoral Movement," THE STOR, Oct., 1950, p. 16].

Richard Cabot has made a signifint contribution to clinical training r clergymen through his direct idance and support. There was me opposition to the idea on the rt of both doctors and ministers. abot took up his pen and replied to e opposition by asserting again that ere was a distinctly religious way of oing social case work and of treatg mankind's mental and physical roblems.

In January, 1925, Mr. Boisen beın work as chaplain of the Worster State Hospital, backed by Dr. illiam A. Bryan, superintendent of e Hospital, the Massachusetts Conregational Conference, and a few urches and individuals. Among the tter was Richard Cabot. For four ars the work went on, supported in is manner.

In 1929 a committee was organized sponsor the work, and Cabot was ected chairman. Cabot was so zealus for the work that he wrote letters his friends asking them for conibutions to keep the work going. He ade a gift himself, as did also the arhart Foundation, and the budget as raised for 1929.

That same year marked the birth the Council for Clinical Training Theological Students, Inc. Before e incorporation of this group there as some discussion as to what name hould be given to the project. Cabot nally suggested that since the term clinical" had not aroused opposition from the medical group that it should be called by the name mentioned above. Cabot was named president and treasurer of the Board of Directors.

The next three years advancement was slow for this new project. Cabot's letters to his friends, the Earhart Foundation's gifts, plus gifts from churches and from Boisen's friends, kept the work moving. However, gains were being steadily made.

In the fall of 1932 Austin P. Guiles (of Massachusetts General Hospital), with the guidance of Dr. Cabot and President Herrick of Andover-Newton, laid plans for a five-year study in clinical experience for theological students of New England schools. Now Cabot had two positions through which he backed the work. He was president of the Council and served as a guiding hand in the New England project.

Although Richard Cabot had supported fully the clinical pastoral training program at the Worcester State Hospital, his interest was stronger in working with the general hospital patients. In 1933 Cabot became responsible for Russell Dicks as chaplain and supervisor of students of the Massachusetts General Hospital and two years later for David Hunter in a like capacity at the Tewksbury (Massachusetts) Infirmary.

In 1937, upon the suggestion of Guiles, Cabot invited representatives of the Greater Boston theological schools to his home. As a result of this meeting there was formed "The Theological Schools Committee on Clinical Training in Boston and Vicinity." This committee functioned and was responsible for summer clinical training programs in the Boston area until the establishment of the Institute of Pastoral Care in 1944.

Cabot's guidance and support of the clinical pastoral training movement was not all done at long range. He had many close contacts with individual students and supervisors in the work, and he was tremendously eager and interested to hear about any new insights that had been discovered. It was his custom to invite students and supervisors in clinical training to his home for dinner and then discuss with them the problems and techniques involved in the task.

Richard Cabot's final contribution to the clinical pastoral training program was in giving the movement substance, in giving it a literature. In 1936, in collaboration with Russell L. Dicks, Cabot published *The Art of Ministering to the Sick* (Macmillan Co., $4.00). In his portion of the book Cabot gave his well-formed thoughts on the minister's place in the sickroom, the institution, and among the bereaved, thoughts that had been maturing in his exceptionally fertile mind for years.

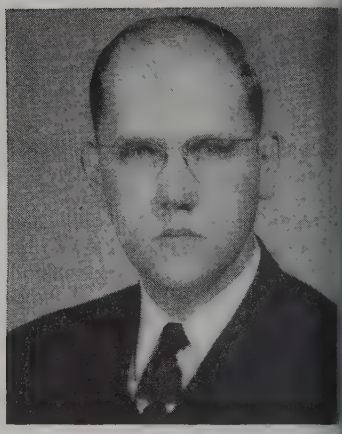
The idea of note taking, which has been such a splendid tool in counseling with the ill, was originally Cabot's. This came from one of the most important emphases in Richard Cabot's ideas concerning clinical training: the stress upon the development of what he termed a "clinical theology." In order to create this clinical theology it will necessary for the minister working in his own parish, and especially when he works in the institutions, to keep case records. These case records will be concerned with people's spiritual needs and the treatment of these needs by the minister. Cabot hoped to build from these cases a clinical theology as medicine, law, and social work have developed from their case studies.

Cabot also gave the minister and clinical training the benefit of his thinking, based upon a long and rich experience, on such topics as growth, pain, creative listening, evil, institutional problems, the "whole man," working with the "irreligious," counseling, and medicine.

Thus we see the full contribution of Richard Cabot to the clinical pastoral training movement. His genius lay in beginning with the theological schools where he knew that the training would be received by enthusiastic youth, and where the supply of trained clergymen would continue. From three students in 1926 the work has grown until today we have hundreds of theological students availing themselves of this training. Cabot's belief in the teamwork of doctor and minister in the healing of mankind's ills has become a reality. His contribution to the alliance of these two great forces for healing will gain significance as the work continues.

LITURGY

The Intention of Public Worship



By GEORGE CALVIN GIBSON

"When we deal with the physical world, we grow great by the things that we master; but when we deal with the spiritual world we grow great through the Power that masters us." Here is an appeal for the recovery of worship by the pastor of First Methodist Church, Kissimmee, Fla.

NO GREATER responsibility rests upon the minister than leading his people to the throne of grace through the means of corporate worship. Yet we have neglected the great resources available through such spiritual exercise for enriching our lives. Guy Allan Tawney of the University of Illinois says about worship: "It is indeed so important that one finds oneself sometimes wondering how any of us can afford to do anything but educate ourselves in this art." Now, that is not a preacher but a philosopher talking to us. Instinctively one asks, Can it be that worship is as important as all that?

What does all this mean to us? Why do people worship? What does it do? Surely it must do something for people.

As important as some think worship is, we do not treat it so. Look at the vast number of Christians who give no thought at all to this matter of corporate worship. Even those of us who are customarily found in the sanctuary do not take worship seriously. As for the world outside, few practices seem to the average man farther from the vital centers of human need or less applicable to the critical problems of mankind's peril. We are constantly neglecting this worship while men of intellectual light say that there is no other form of human endeavor by which so much can be accomplished. How can this be, someone may want to ask?

We must be frank in confessing that many people who sit in our churches get very little out of a worship service; and I would like to indicate several reasons for it.

(1) It is one thing to be a spectator at church; it is quite another actually to enter into a worship experience.

(2) Others receive little from what they call worshiping because they do not fulfil the serious conditions for receiving anything. They saunter in, saunter through, saunter out. We must never lose sight of the fact that "great things are greatly arrived at."

(3) Many receive little from their worshiping and are discouraged concerning it because they expect a unanimous record of success. That, however, is too much to expect.

So often I feel that we attend services of worship without knowing what to look for. Let us explore this important field.

I

In the first place, *in worship we are reminded of values that the world makes us forget.* The word worship itself means *worthship,* the recognition and appreciation of real worth. In this sense we inevitably and habitually worship. But see what the casual secular world does to this process in us. It puts first things last and last things first, makes the great seem small and the small great, often holds a penny so close to the ey that we cannot see the sun, and even day magnifies the transient and ca nal at the expense of the abiding ar spiritual until our sense of worth twisted and awry. Often in hours lik that, when one can hardly tell wh one is living for, one knows why Psalmist cried, *My soul longeth, ye even fainteth for the courts of th* LORD.

At the heart of worship lies a fu damental human need—the need f God. At the heart of living lies th same fundamental need—the need f courage to face the facts of life, f inner peace and harmony to enab us to live life confidently; the nee of vitality to live the creative lif the need for a companionship of th spirit that we may not live alone. I whatever name we call it, it indicat a need for God.

In an age when competition is kee when life is overflowing with activit when the din and roar of a machin made world deafen our spirits to t call of the spiritual, when the ru of life tends to crowd out our inter in that more abundant life—in su an age the need for God is insiste We are living in a generation wh the power of *things* is tremendous. our eager grasp for the things of th life, we may lose sight of those *thi which . . . are eternal.*

Each individual brings to his ex rience of God the same backgrou and point of view which he brings any other great experience. Whatev the causes of individual differen in experience, the need for God

lains the same, even though the rea-
on for that need and the form in
hich it is expressed may vary.

Since we feel this need for God in
he midst of life, and since in wor-
hip this need struggles to express
self, the problem is how to bring
orship into life. How shall many
eeking after God become aware of
im? How may worship help them
o do so?

In order to discover what actually
appens while we are worshiping let
s each think of some outstanding
orship experience in his own life.
s we pause to think of some great
oment in worship, we probably
ealize that in that moment something
ital happened to us. In other words,
orship is first of all an experience.
he most important thing about it is
ts quality. Worship may express it-
elf through many forms, but wor-
hip itself is not a form: it is pri-
narily an experience. I may say, "I
m going to morning worship," but
nless I *worship*, unless I feel God's
resence quicken my spirit, there has
een no worship for me, even though
may have participated in certain
o-called "acts of worship."

We must *worship the Father in spirit and in truth.* From the stand-point of leadership, when a minister or a group leader plans a service of worship, he plans and confidently expects that something will happen to the worshipers. Someone has said, "Learning is the vital part of teaching." It is just as true that the experience of the worshiper is the vital element in worship.

Robert S. Simpson said: "Men grow weary of being spoken to, they grow weary of their own ideas and schemes of life. . . . The Church service to which men will return at last is the Church service which provides a worship that emphasizes the supernatural, making everything turn upon the Presence of God and the admission that God has come to meet men's need. . . ." (*Ideas in Corporate Worship*, T. and T. Clark, 1927, pp. 90-91.)

II

In the second place, *in worship the worshiper gains a new sense of direction.* Canon Streeter of Oxford put it so well when he declared: "The greatest need of mankind today, socially and individually, is a true sense of direction." Who of us does not need to be carried away from the close-ups of our daily life and to have new horizons cast around us? One does not achieve that merely by working harder or thinking more meticulously. When you are lost in the woods it is altitude that you need in order to find your way out.

These days demand that we have altitude and proper perspectives. The pressure and tension of their noisy restlessness completely undo us. But coming, it may be, into a great service of worship, see what it does to a soul that is confused. No part of the service ever thrills me more than when we stand to sing the Gloria Patri. Since the second century Christians have sung it.

As you care for your soul, therefore, have a hill to climb, a shrine to which you can retreat, from which returning once more to the wrath of devils and the scorn of men, the great affirmations of the faith echo in your heart.

III

In the third place, *worship is an experience that rebukes the evil in one's life.* Out in the world it is dangerously easy to get by with one's own conscience. There are plenty of people living worse lives than ours. With all our darkness and compromise and surrender, we are pretty good out in the world.

But let a man really worship and his worse self comes face to face with his better self, and his better self comes face to face with something better still. That is a humbling experience without which there is no spiritual health. No man can be his best unless he stands again and again in the presence of that which is superior to his best.

From the days of Isaiah and Micah until the present there has been conflict between the priestly ministry and the prophetic ministry. Throughout the Bible one is equally conscious of those passages which exalt worship (such as a psalmist's cry: *O come, let us worship and bow down*) and those which vehemently condemn it. There is Isaiah crying against his people's ritual observances amid their cruel social injustices, saying in the name of God, *Who hath required this at your hand, to tread my courts?*

I am well aware that this problem is not a simple one. Who of us will not admit that of all the substitutes for the good life, worship is the most superficial and hypocritical? But the thing for which I am pleading is simply this: who of us is making such a substitution? The plain fact is that modern man does not really worship at all.

We, therefore, naturally confront the question: Is the worship of the church the solace of defeated people, or is it the hope of a new and better world? The future of organized religion and the fate of civilization itself may turn upon the answer to this much-debated question. As I see it, our question turns not upon morality but upon vitality.

Jesus took up the true message of prophecy when he distinguished between the empty form that kills the spirit and the true spirit of worship that makes for health. He never said that religious ceremony is lacking in moral truth, but he declared that it is often bereft of spiritual power. The twofold divine law—love of God and man—operates equally in the sanctuary and outside the sanctuary when worship is honest, whole-hearted, pure, and undefiled. Our blessed Savior struck for the purity of worship. He knew that vitalized worship was enduring enough and strong enough to sustain the spirit of the church in winning a new and better world.

IV

Finally, worship is an experience that rededicates life and so releases its power.

William Ernest Hocking is right in saying that all of man's life can be reduced to two aspects: *work* and *worship.* That is, what we do ourselves, and what we let the higher than ourselves do to us; what we actively labor at, and what we are receptively enriched by; what we are aggressive about and what we are spiritually hospitable to; what belongs to us because we achieve it, and what we belong to because it has mastered our loyalties. The boat of hu-

[***Continued on page 47***]

WHITSUNTIDE PREACHING--II

Here is the conclusion of the Whitsuntide calendar presenting one Methodist minister's ideas for preaching and worship during this season. ("Whitsuntide Preaching—I" was published in the April issue, page 12.)

The Spirit in Men

June 24, Sixth Sunday after Pentecost. Zechariah 8: 3-5; Matthew 7:21-27. At this point it may be well to crystallize our emphasis on the working of the Spirit by means of a series of sermons. Not only will such a series attract a constancy of summer attendance; it will also embrace many practical phases of experience which need to be lifted up for closer scrutiny with regard to their potential contribution to the Kingdom. For this purpose it is well to expound the Beatitudes, using as the over-all theme: "To Whom the Spirit Comes." Here we have, in the words of Jesus himself, the essential attributes for triumphant living.

Let the first sermon in this series show clearly that *the poor in spirit* are those who are willing to lose themselves and all their energies in purposes vital to God and men. Show how this requires an open mind, an open heart, and an open hand. Of primary importance is the emphasis that men must rely upon spiritual powers working within the human framework. "Christ has no hands but our hands." Especially appropriate are the hymns "The light of God is falling" (No. 468) and "At length there dawns the glorious day" (No. 469).

The Meaning of Sorrow

July 1, Seventh Sunday after Pentecost. Philippians 4:8-9; Luke 2:40-51. The second Beatitude holds great appeal in times such as these. Since the Beatitudes constitute the Master's formula for happiness, men are anxious to know how sorrow can possibly fit into the pattern. Let there be no Polyanna interpretation at this point lest one lose the interest of his congregation. Do not hesitate to face up to such false claims as: "The righteous suffer because God is testing them." (Remember that James tells us that God tempts no man—1:13.) Point out that the word *mourn,* in its deeper meaning, indicates sensitivity to anything which blocks the spiritual fruition of self or society. As with Jeremiah, it is self-identification with the need of a people to repent its evil ways. It is a passion for things right. A child, watching a sculptor skillfully fashioning a figure from a rough block of marble, suddenly cried out: "How did you know that was in there?" The mournful soul, in the sense of the Beatitude, knows what is in men's hearts and yearns to change their lives. So it surrounds itself with strength—literally the meaning of "comfort."

The Hand of God

July 8, Eighth Sunday after Pentecost. James 1:5, 17, 22-25; Matthew 6:26-30. The third Beatitude often meets with neglect because we do not believe in "taking things lying down." But never has the world stood in greater need of meek souls. It is vital to explain the nature of meekness, for without this quality we have little hope of establishing peace among the nations of the earth. The Greek word describes a colt broken in and harnessed for useful work. On is careful not to break the spirit of such an animal, for spiritless animal is neither dependable nor lovable. The wo thus pictures vigorous strength, once wasted upon the plai but now usefully directed under purposed control.

The meek are the *disciplined people* who are confident th God's purpose is being worked out through them. They a quietly strong because they believe God. They accept t challenge of the world as their spiritual heritage. With Wi liam Carey they set out to evangelize the entire earth. F they know that their own lives must clarify the eternal issu for all the world. Hence, they are the individuals who ca declare, as Abraham Lincoln is said to have declared whe he was candidating for the Presidency of the United State "I know there is a God and that He hates the injustice slavery. I see the storm coming, and I know His hand is in i If He has a place and a work for me, and I think He ha I believe I am ready." Most appropriate for this service the hymn, "Take my life and let it be" (No. 225). Illustrativ material is abundant in the lives of Jane Addams, Albe Schweitzer, Wilfred Grenfell.

Where Are You Going?

July 15, Ninth Sunday after Pentecost. I Corinthian 12:14-27; Luke 12:15, 22, 23, 29-34. In an old Scottis cemetery there is a tombstone which bears this epitaph "Here lies the body of Tammas Jones, who was born a ma and died a grocer." It is truly tragic when we become s absorbed in what we have that we lose all sense of spiritua challenge. The fourth Beatitude reminds us that "a man' grasp must exceed his reach." The Spirit expands the soul of men and widens their horizons. This is the only Beatitud that commends individuals "not for what they are but fo what they want to be." What a man hungers and thirst after indicates his mental capacity as he develops it, hi moral stamina as he determines it, and his spiritual perspe tive as he permits God to broaden it.

We must remember that the only persons Jesus ever con demned were the persons who did nothing, the individual who refused to grow in grace and in wisdom and in favo with God and men. A willing heart makes room for the Spiri Edwin Hatch's great prayer-hymn, "Breathe on me, Breat of God" (No. 180) makes a fine climax for this day's worshi "O Spirit of the Living God" (No. 182) is likewise effectiv

The Nature of Love

July 22, Tenth Sunday after Pentecost. Joel 2:21-29 Mark 6:30-43. Widened horizons make for deeper sensitiv ties. Mercy is the mechanic through which the power of lov becomes practical. For mercy is to love what the grea hydroelectric plants are to Niagara as they transform th cataract's energy into useful force. In mercy, therefore, ther is no emotional dissipation of strength. Instead there is con centrated power held in line by adherence to laws that canno

abrogated because they determine the nature of love itself. Thus mercy is the application of truth, in understanding and with, to the problems and needs of men.

Salvation centers in the fact that amid the changing scenes of life the purpose and force of love are unchanging, and we merciful proclaim this redemptive truth with authority because they are constantly alert to instruct the ignorant and to inspire the wise. The inscription to General Charles George Gordon, placed in St. Paul's Cathedral by the British government, sums up this beatitude: "A man who at all times and everywhere gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God." The hymns "O young and fearless Prophet" (No. 266) and "O Master, let me walk with Thee" (No. 259) will offer a helpful challenge.

The Pure in Heart

July 29, Eleventh Sunday after Pentecost. I Thessalonians 5:16-24; Mark 1:29-39. Too often purity is conceived as observance of rituals and established customs. Conformity and consecration are frequently regarded as identical. This is definitely a false conception.

Purity of heart is unity of purpose with God. It is the positive pursuit of holiness, not merely to possess it, but rather to make it the inspiration and redemption of all men. The pure in heart are not unmindful of evil: they are primarily concerned with potential goodness, which the very presence of evil attests. There is no shadow unless there is light to cast it. Why regard the shadow when we can make our way to the light? Changed conditions result when men are changed. *With God all things are possible.* The pure in heart believe in the divine power, their individual purpose to release it, and the potential leadership of those whom that power redeems.

Men Are Brothers

August 5, Twelfth Sunday after Pentecost. Ephesians 2:1-14; Matthew 5:13-16, 20. The peacemaker has little honor in a world that is geared to war. Yet those who know the love of God and accept the Holy Spirit into their lives are attuned to peace. Peace, however, is more than the suspension of evil or the cessation of hostility. Peace is "fellowship in a cause greater than all our differences" and higher than all our ambitions. It is identification of the self—nationally as well as individually—with the deeper needs and the present conditions of men, not for what they might otherwise do but for what they might otherwise become.

Perhaps no one has given more classic utterance to the purpose of the peacemaker than Eugene Debs. Upon being sentenced to Atlanta Penitentiary, this great reformer addressed the court with these words: "Your honor, years ago I recognized my kinship with all living beings and I made up my mind that I was not one bit better than the meanest of the earth. I said then, I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free." *When saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me.* An excellent story to illustrate this sermon is "Why Don't We?" by Virgil A. Kraft, in the February, 1951, issue of *Shepherds.*

Noble Rebels

August 12, Thirteenth Sunday after Pentecost. II Thessalonians 3:6-12; Matthew 25:14-30. Among the writings of Walt Whitman none is more thought provoking or more vitally penetrating than this:

Have you learnd'd lessons only of those who admired you,
and were tender with you, and stood aside for you?
Have you not learned great lessons from those who reject you,
and brace themselves against you? . . . or dispute the
passage with you? [1]

In the profoundest sense we can judge the quality of our lives by the enemies we make. It was said of Theodore Roosevelt that he had "gathered about himself an enviable circle of friends, and an equally enviable circle of enemies." Jesus knew that principles are retained at a price and truth triumphs upon a cross. The men who have made the greatest contributions to the advancement of faith have been the noble rebels who had eyes only for those things which are pleasing to God and helpful to men. Our world sorely needs men and women of conviction, who believe in the sure and certain justice of God, and who are willing to risk all they have and are upon the ultimate triumph of decency.

Confronted with the prospect of assailing what was a virtually impregnable fortress, Alexander calmly told his generals: "We shall take it easily, for what is in command of it is weak." Only coward souls can be conquered. God grant us more men like Abraham Davenport who, upon the awesome "Dark Day" which terrified New England in 1780, proclaimed to his frightened legislature on the verge of panicked adjournment:

"This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence
I choose, for one, to meet Him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do His work, we will see to ours. . . ." [2]

"Simple duty hath no place for fear." Suitable hymns are "Faith of our fathers" (No. 256) and "Truehearted, wholehearted" (No. 255).

A Better World

August 19, Fourteenth Sunday after Pentecost. Acts 4:32-35; Luke 12:13, 14, 16-21. Thus far we have seen that the Spirit comes to those who would become divine agents in the building of a better world. How eloquently Paul expressed the hope for that world in his address at Mars Hill: *God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . .* If we are all of one blood, then we must be of one kind. This means that we are alike in our hungers, our fears, our hopes, our aspirations. So we can understand one another. And the beginning of salvation is understanding. Understanding leads to trust, and trust is the foundation of love. And love, as we have seen, is the redemptive power by which God claims and cleanses his own. "Love divine, all loves excelling" (No. 372) makes a fitting close not only for this service but also for this season.

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[1] From "Stronger Lessons."

[2] From "Abraham Davenport," by John Greenleaf Whittier.

When You Ask Them to Teach

By LOIS GRANT PALCHES

Church school superintendents or pastors who keep in mind the ideal school setup will have less trouble in obtaining efficient teachers. This is the experience of Lois Grant Palches, writer, lecturer, and a Methodist minister's wife of Osterville, Mass.

FOR almost twenty years I have been in the work of the church, particularly in the religious education program as church school teacher, youth counselor, and on program committees of the woman's societies. For all of those years I have witnessed nominating committees and boards of education as they worked to secure leadership for various places of responsibility. I have seen them succeed and I have seen them fail. When they succeeded it was not, I believe, due simply to a happy circumstance of time, place, and the right person. Rather it was because the approaches were fundamentally right and conducive to affirmative answers.

First of all, the person who asks another to lead in any capacity must be sold on the importance of the task for which leadership is asked. One has a right to question the sincerity of a person who believes others should do what they themselves do not feel called to do.

Second, the person who asks another to serve should have a grasp of the purpose of the organization in its ideal setup. There is too frequently a feeling that organizations, as they are, are at such a low ebb that anyone could be a leader in them. If two people engaged in working in the same church school in different departments start out, one with the ideal setup in mind and the other with the negative attitude, it is fairly certain that the one who has the enthusiasm for the ideal will be the one who gets help.

Recently a Children's Division superintendent, newly appointed, who had accepted her task because of a feeling that parents had lost confidence in the church school because the kindergarten and primary classes were taught largely by high school girls, began working to build a new staff. She said first to the Board of Education that she wanted to open church school with an adult teacher for every class in her department, and she began to plan with that ideal in mind.

The Board heartily approved the ideal, but did not believe it could be achieved. The superintendent stated her case to those she asked to serve as teachers, and every one to whom she spoke, mostly mothers of children in the school, saw that ideal as a necessity for success. Many of them had already had problems of disinterest on the part of their children (still under nine). Every one whose home situation allowed, or whose conditions of well-being made it possible, accepted.

Two reliable substitutes were secured in addition to a regular teacher of each class. The girls who had been teaching, piqued at first at being demoted, were persuaded to remain as assistants to the teachers. Their contribution was to be a learning as well as a serving experience, without their having to assume responsibility for the value of the class instruction. They were soon convinced of the superiority of the plan and they went happily to work.

In asking for help one should magnify rather than minimize the amount of work that a task takes. If work does not seem challenging, demanding creative work on their part, they are not likely to feel called to do it. The really talented teachers find stimulus in a demanding task. The women's work must mean more than a name beside an office; the church school task must be more than just being present, reading through a lesson with the pupils, directing a routine worship service, or helping with handwork. There is no task that is perfectly done; there are always possibilities of growth.

Again, in seeking help, it is important that we make a person realize, without flattery, that we see rich potential leadership in him or her. When getting a primary teacher, for instance, it is wise to say (but only if it is true), "Mrs. ———, we feel you have much to offer our church school because you seem to understand your own children so well and have given them such a wholesome and happy grasp of spiritual values." Or "You know music so well and have a way of teaching songs that fit the age group." Or "You have the imagination and dramatic ability for telling stories effectively and making the children participate in your story-telling."

Everyone likes to feel that their talents are appreciated. If they can be made to feel that the task will bring the joy of doing something they are peculiarly fitted for, they will more likely say the "yes" for which we are waiting.

It is also wise to have an expectant and positive approach. If we start out with an apologetic attitude, saying, "Mr. ———, I know you are already busy in the Boy Scouts and are trying to build an addition

your house, so I ought not to ask u to consider anything more just w," the answer will likely be a arty "no."

This is a positive approach: "Mr. ——, I am sure you are one who ants the young people of your own mily and of your neighbors to have e best of everything in secular and ligious education. You have demon- rated that in your interest in P.T.A. d Boy Scouts. Our church feels at it wants to pack into our church hool all the meaning and purpose r which it is intended and we want e help of such persons as yourself."

Without saying so, we make him el that he and his own are going to enefit, though it is not stressed to e point that we give him a selfish eason for accepting.

It is important that we ask help in e name of the church and of God, ever in the name of friendship. Not Do it for me, please."

Let us consider the importance of a v i n g for church leaders and eachers only those who are geared nto the total program of the church. here is no such thing as a good hurch organization that is an end in tself. Each organization must look pon itself as a cell within the church ody, or a group of cells. It is a neans to the end represented in the hrase "The Kingdom of God" or "The Kingdom of Love."

Teachers or leaders who leave after church school without attending the worship services of the church be- cause it bores them to go to church, or because they do not like the minis- ter, or because one of their hypocrite neighbors sings in the choir, have not found themselves in a mature rela- tionship to the church. Since maturity of religious experience is the aim of our church school, leaders must either have found it or be in search of it for themselves.

Recently a woman who belongs to a fairly large city church, one whose responsibility to the church is very great, said, "Our minister needs an assistant to head up the religious edu- cation of our children and youth. My husband and I have difficulty in getting our children to participate in church life because there is so little content to the program for young people." There you have the plight of many sincere church families. Let us realize that nothing becomes of value simply because it is sponsored by and is under the wings of the church. It must have serious and en- thusiastic planning behind it in order to captivate the spirits of the youth.

When you ask them to teach, think on these things. But most of all, ask yourself first some important ques- tions. Will they be the kind of people who will work so well that the respect and loyalty of the growing youth will be won through their efforts to the larger and more inclusive program of the church? Will they be capable of showing others the satisfactions to be found in the Christian way of life?

Two Thousand Students to Serve

By G. S. NICHOLS

Students want action. This is a fact well known by Collegiate Meth- odist Church, Ames, Iowa. What this church is doing to meet its responsi- bility is told here by the pastor and will be suggestive as churches observe Methodist Student Day, June 10 this year.

COLLEGIATE Methodist Church is the Wesley Foundation church across the street from Iowa State College. About one-fourth of the 8,000 students (down from a peak of 10,000) are Methodist. Of these Methodist students, about 400 are married, and they have 700 children. These figures give a vivid idea of our staggering responsibility and our glo- rious opportunity.

What we are trying to do for our students is best stated in a seven-point purpose:

1. To help them develop a sound philosophy of life and orient them- selves properly in the universe.

2. To provide worship experiences which will help them to keep the windows of their souls open toward God.

3. To provide creative Christian fellowship.

4. To train them in churchman- ship and send them out to other churches better equipped to assume leadership.

5. To inspire some to give their lives to full-time Christian service in the ministry, on the mission field, or in other places.

6. To induce them all to conse- crate their skills to the building of the Kingdom of God.

7. To help them know Christ as Savior and Lord, and to walk in his way, believing him to be humanity's only hope and God's only hope for

our confused, war-torn, suffering world.

There are many committees, organizations, and activities through which we try to accomplish these purposes. I shall mention some of the outstanding ones.

Sunday Morning Worship. Our sanctuary seats 1,000 persons. We have two services, 9:30 and 11:00, each Sunday morning. Eighty five per cent of our fifteen-hundred person congregation are students. We have a rather formal service, as beautiful and worshipful as we know how to make it. Preaching is my primary responsibility, so I spend much of my week in sermon preparation.

Counseling. My second responsibility is a heavy counseling load, shared to some extent by all staff members. At the present time, for example, I am counseling four couples whose matrimonial voyage has struck stormy seas and four engaged couples, one of whom in each couple is a Methodist and the other a Catholic. Our counseling, of course, ranges over the entire field of vocational, educational, moral, and spiritual problems.

Church School. For students we have Bible classes, leadership training classes in many fields, discussion groups on personal religious problems, and action groups on social application of Christian principles. These classes meet on Sunday mornings or during the week. Also many of the students are receiving laboratory experience in religious education through assisting in our local church-school program.

Music. Our Chancel Choir of 129 voices is almost entirely made up of students. In addition to furnishing the music for our two services each week, the choir does considerable concert work.

Wesley Fellowship. From 5:00 to 7:00 P.M. each Sunday we have social activities, supper, fellowship, program, and worship. Here students lead recreation, prepare their own food, lead discussions, lead singing, plan and present worship services.

Social Action. Our Social Action Committee holds the responsibility for education on missions, international relations, race relations, alcohol, divorce, and other social problems. In carrying out this program of education they work closely with the church school and the Wesley Fellowship programs.

Wesley Players. Our chapter of Wesley Players, national Methodist drama fraternity, presents at least one religious drama each quarter in our own church and takes these plays out to other churches within a radius of sixty miles.

Deputations. In addition to these dramatic deputations, there is a large program led by students that sends out teams of students to aid nearby churches in worship, youth work, church school work, and other jobs. Some team is out almost every Sunday in this important work, using the "Wesley Wagon," our car that was purchased with donations from these churches in appreciation of this work.

Personnel. Each Methodist student has a sponsor whose responsibility is to discover the student's interests, experience, and abilities and help him find his place in the Wesley Foundation and church program.

Kappa Phi and Sigma Theta Epsilon. These Methodist fraternal groups for women and men are local chapters of national organizations with their own activities and training program emphasizing service to the church both now and in the future.

Stewardship. Stewardship is emphasized everywhere in our program. Students manage a student every-member canvass each year. Last year they raised more than $12,000 for Wesley Foundation and World Service budgets. Stewardship of time brings as high as 77½ hours (actual hours of office work contributed recently) of volunteer student labor in a week's time in addition to committee and program activities.

Evangelism. Our visitation evangelism each quarter is for local people and students. There are 150 enrolled in our six membership classes at the present time, and each member has a sponsor who will stand with him at the altar when he takes his vows and help him get acquainted and find his place in the church program.

Official Board. Students are represented on all committees of our Official Board, for we want them to feel that they are a part of the church. We constantly stress churchmanship. When the students leave college, most of them will not participate in a Wesley Foundation program; instead they will be serving God and humanity through the church.

Student Council. Twenty students direct the entire student program. Our director of Student Work furnishes inspiration and guidance, but the students make the decisions and carry through the jobs. One can come to the church any afternoon or evening and see them swarming over the place addressing letters, holding committee meetings, putting out the monthly paper, rehearsing a play, studying the Bible, folk dancing, preparing a banquet, playing ping-pong, planning a deputation program, or just sitting in the corner of the lounge writing letters, or striking up a courtship.

With so many activities, we must constantly evaluate each of them in the light of our seven-point purpose. The actual results in personality growth and Christian character are not easily measured, but this must never be forgotten. Once in a while something happens which makes us press on prayerfully and hopefully. I like the letter one of our outstanding graduates wrote to the incoming freshmen. She said in closing, "I just couldn't resist telling you what a wonderful thing it was for me to find that God is real and that ours is truly a *living* religion. See for yourself. I found out at Wesley Foundation."

Calling

Little Miss Cofer
Sat on her sofa,
Serving me cookies and tea.
We talked of her pains,
Lamented the rains;
Religion was left out at sea.

—Graham R. Hodges

Letters to Servicemen

By S. EUGENE MURPHY

A personal letter, written preferably in the pastor's own handwriting, is one way to make servicemen away from home appreciate their church membership, says Pastor Murphy. He serves the Methodist Church, Port William, Ohio.

"GOING, going, gone"—away from their homes, their churches and their pastors, and into the armed forces. This is true today of thousands of young men and women.

While these youth are separated from their homes and churches, they will need the personal attention of their pastors as never before. Letter writing is the only practical and economical way to give this attention across the miles. The good pastor, therefore, will wish to use every possible means to make his letters to them meaningful.

Letter writing can be a dreaded task or a delightful hobby. It can also be largely a waste of time for the pastor and a disappointment to his youth, or it can be a blessing to all, depending on the use of proper techniques.

Let us first consider some of the things which will lighten the task. It can become quite a task. If most young men are taken at eighteen or nineteen years of age and kept for at least two years, perhaps some pastors will have twenty-five to fifty or more young men from their constituency in the service at one time.

One thing that is a great help to all people who have many letters to write is a paragraph book, i.e., a book of paragraphs for letters. These paragraphs can be carefully written before the necessity arises to use them. They can be written with likely situations and questions in mind and numbered something like this: Opening 1, 2, 3, etc. Body 1, 2, 3, etc. Closing 1, 2, 3. For short the paragraphs could be referred to as O1, O2, O3, B1, B2, B3, C1, C2, C3, etc.

The use of a paragraph book has several advantages. In the first place, it saves much time spent in thinking of the best way to express one's self. The pastor has already done this before the necessity arose to say it in a particular letter. In the second place, it eliminates the necessity of typing and the expense of carbon copies. He can keep a record of his letters by noting the date, the person written to, and the numbers of the paragraphs used. If the pastor is fortunate enough to have a secretary, there is no need for him to waste time in dictation. He can tell her the numbers of the paragraphs to be used in each letter and the order in which to place them.

Another important advantage of the paragraph book that the busy pastor should not overlook is that he can relax in his easy chair while he writes. Because he can have a record of his letters without making carbon copies, there is no need for him to sit up to his typewriter and type them. Evenings or early mornings, when he is less tense and least apt to be disturbed, can be spent for this part of the pastor's work. He can thus be largely at rest while he writes and, what is more important, he will give his letters a real personal touch by the use of his own handwriting.

Speaking of a personal touch, the pastor needs to remember that this is really important in making his letters helpful. If it is necessary to have a secretary type them, it will not take long and it will help much to write a short P.S. on each one in his own handwriting, mentioning things of interest to the young man or woman. Of course, all such writing should be legible.

In his letters to servicemen the pastor should not forget to include some news of the church and community. They may not appreciate too much sermon material, but they will be hungry for local news. The activities of their church school class or the M.Y.F. should interest them. He may have seen a member of the family recently or someone from where the serviceman worked. These things should be written up in regular paragraph form and included in the paragraph book because they may be of interest to more than one youth.

The good pastor will show a real interest in each serviceman or woman. You will want to show a real interest in each person by asking them questions about their work and their welfare. Tell them you would appreciate pictures of them and the places where they have been. Ask them how they like their branch of the service. This may also help you in advising those who are thinking of volunteering.

Do not hesitate to offer to help servicemen in any way you can. After all, you are still their pastor while they are many miles away. It may be that they will have few opportunities to contact their chaplain or that they will hesitate to place the confidence in him that they do in you. Offer to try to answer their questions or to advise them on problems of faith and morals. Tell them you will be glad to do things for them in the church or the community. It may be your last chance to help them.

Conclude your letters with a short prayer directed to the specific needs of servicemen. A prayer that is not to the point will not help them much. Include in this prayer words that will help to strengthen their faith and keep them true to their Lord and their church. If you are weak-kneed and hesitant as you write in the church atmosphere, how can you expect them to be otherwise in the service?

Above all, let God fill your heart with a genuine love and concern for your servicemen. They are going out from the comforts of home and community to risk, and perhaps to give, their lives for you. You cannot be too much concerned about them. Inquire about them when you see their relatives and friends, write and write to them, and pray for them daily.

Schools for Teachers

By C. ORVILLE STROHL

This article describes the laboratory schools for church school teachers in the North Central Jurisdiction. The schools provide the opportunity for teachers to evaluate what they learn as well as give "know how," according to the executive secretary and counselor in education, Commission on Christian Education, Des Moines Area.

A DISTRICT SUPERINTENDENT sat in a closing evaluation session of a laboratory school a year ago and listened to the testimonies of adults who had been working together in the school. Some were from the Central Jurisdiction, others from Nebraska, Indiana, South Dakota, Iowa, and Illinois.

They had worshiped together each morning. They had observed good Christian teaching with normal and lively children; they had evaluated procedures; they had studied and played and shared their needs and problems and joys with each other.

They were saying, "I am so glad for a better understanding of my job. I always have a clearer picture of the church school as a whole and my part in it when I attend a laboratory school." "For my spiritual growth I plan to read more widely, attend church regularly, think constructively, and contribute to Christian living whenever and wherever I can."

A church-school superintendent said, "As a superintendent in a small church, I consecrate myself to the task of keeping the children in the church through the use of the right materials and better teaching." And then the district superintendent said, "If this could happen all over the church, we would have a real Advance!"

The North Central Jurisdictional Association of Christian Education has responded to the call and challenge to help every pastor develop a more effective program of Christian education. The Methodist Church can give itself to every other program that it may be able to conceive, but eventually it will have to return to a program of Christian teaching if the church can ever arise to meet effectively the needs of our generation.

There will be fifteen laboratory schools in the Jurisdiction this summer. They will be held during the summer months—June, July, and August. They will be giving help in all departments of children's work, and some of them will include intermediate and high school departments. In two cases special help will be given to pastors, church-school superintendents, and those who are responsible for the administration of the program of Christian education. Likewise, two laboratory schools will specialize in the very small church. Great need arises from our one-room churches in the open country and in small villages. Help will be given here to develop an effective program of Christian teaching in the limited space situation.

What is a laboratory school? Laboratory schools are "down to earth" and "out in front" of the whole program of leadership education. They are projects in which leaders guide children and youth in Christian experiences. Student teachers have opportunities to study, observe, and evaluate the use of teaching materials when used with normal boys and girls. There are two aims of the "lab" school: first, to provide Christian teaching for nearly one hundred children; and second, to help student teachers to develop into more effective leaders in their local Sunday schools.

There is a lot of poor teaching going on in Methodist Sunday schools today because the teachers have never actually seen better ways of getting their tasks done. Formal leadership training classes are good, but there is nothing quite so beneficial as an actual demonstration. To see children in teaching situations reacting normally to their leader and to each

In a laboratory school at Albion, Iowa (1950), juniors experience the way David lived.

er is the most realistic approach the problem of developing more ective teachers.

Real questions such as: How do u introduce the Bible into a ses- n? What activities do you use with maries? How do you maintain the erest of a group of boys and girls? hat about the right kind of music children and youth? What do mean by activities? and How do ldren learn by doing? are not an- ered in a theoretical fashion, but her are observed in actual teach- sessions. Laboratory schools pro- e at least five teaching sessions of hour and fifteen minutes each. the accumulation of experiences dent teachers can see the achieve- nt of purposes and objectives.

But demonstration alone is not ough. There is a great difference ween watching another do a lled job of teaching and being able do it yourself. A laboratory school o provides for evaluation sessions h student teachers. After the expe- nces of watching children and uth engage in teaching sessions ere decisions are being made and ere religious growth is actually ieved, student teachers gather und to ask questions that will help m to understand the "why" of pro- ures.

t is not only a matter of under- nding that particular session or derstanding the development of a t, but the development of a point view toward the curriculum of our rch. Our church is furnishing us riculum materials that are based on certain fundamental concepts of man nature and an understanding God. Teachers who do not have t attitude or point of view toward man nature and in their experience God find themselves at a loss. erefore, if we could reach thou- ds of teachers and help them to preciate the curriculum of our rch, its educational principles, its ristian purposes, its emphases, its kground and ways to use it in sses of all ages—Methodism could vance with tremendous power.

Many student teachers have the opportunity to assist their leaders in these sessions and therefore develop the feeling and the "know-how" for the tasks that await them on their return home. These three steps in leadership training are very important: (1) to see good teaching; (2) to evaluate and understand why; and (3) to act upon what has been evaluated.

Pastors, church-school superintendents, and others responsible for the administration of the church school can attend special seminars dealing with their responsibilities in Iowa and Ohio and Michigan. Within a week these folk are privileged to see how the program of Christian education functions with all age groups and the place of administration in relationship to the program of teaching.

Special attention is given in two conferences to laboratory schools in the rural church. In Iowa and in Ohio there will be the Small Church Laboratory School, where leaderes are helped to see how an effective program can be developed in situations where equipment is limited and where space is at a real premium. The number of children, to be sure, will be smaller but the grading system and the use of the materials will be on the same basis as in the larger schools.

A laboratory school is not all work; it is lots of fun. The day begins with worship together. A general hour just before lunch brings everyone together to consider certain emphases in the course that is being taught. The afternoons are spent in study and in seminars. The evening dinner is usually served in the church and this occasion affords a happy time for singing, table fun, jokes, and games.

The laboratory schools usually start on Sunday afternoon and last for six days. The registration fee is five dollars and the only other cost is transportation, room, and meals. It is expected, of course, that each person will want to purchase a few books and materials with which to work. This keeps the total cost at a minimum. We suggest you write to your executive secretary and/or your district superintendent for further information and plan to attend one of the schools this coming summer. A pastor could do no more for his church school than to arrange now to send some of his teachers to a laboratory school. The Official Board or the Board of Education might help finance this project. If each of us will take this seriously and work at it for a few years, we will discover that there is real hope in this approach to our need.

NORTH CENTRAL JURISDICTION LABORATORY SCHOOLS
(SCHEDULED FOR THE SUMMER OF 1951)

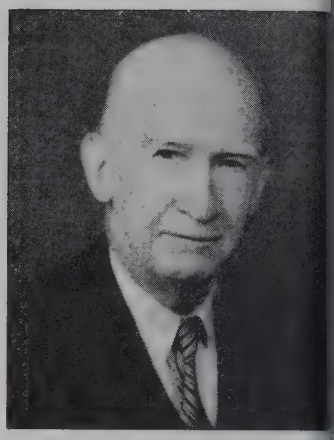
Place	Age Groups	Date	Conference
Brainard, Minn.	K. P. J. I.	June	Minnesota
Indianapolis, Ind.	K. P. J. I.	June 10-16	Indiana
Epworth Forest, Ind.	K. P. J.	June 24-29	N. Indiana
Delaware, Ohio	N. K. P. J. I. S.	July 8-13	Ohio
Lakeside, Ohio	N. K. P. J. I. S.	July 22-28	Ohio
St. Paul, Minn.	N. K. P. J. I.	July 1-7	Minnesota
Waukesha, Wis.	N. K. P. J. I.	July 8-14	Wisconsin
Albion, Mich.	N. K. P. J. I. S. Ad.	July 8-13	Det.-Mich.
Berea, Ohio	N. K. P. J. I. S. A.	July 8-14	N. E. Ohio
Sibley, Iowa	N. K. P. J. I. Ad.	July 15-21	Iowa-Des Moines
Lakeside, Ohio	N. K. P. J.	July 15-21	N. E. Ohio
Naperville, Ill.	N. K. P. J. I.	July 21-28	Rock River
Mt. Vernon, Ill.	N. P. J.	July 22-27	S. Ill.
Jacksonville, Ill.	N. K. P. J. I.	July 22-28	Ill.
To be determined	N. K. P. J. I. Ad.	July 29-Aug. 4	Dakota
Centerville, Iowa	N. K. P. J. I. S. Ad. Small Church	Aug. 5-11	Iowa-Des Moines
Bethesda, Ohio	Small Church	Aug. 19-25	N. E. Ohio-W. Va.

Key: N-Nursery; K-Kindergarten; P-Primary; J-Junior; I-Intermediate; S-Senior; A-Adult; Ad.-Adminstration.

homiletics

The Motive of Reward

A Sermon by WILLIAM PETER KING



"Virtue is always rewarded and wickedness always punished, but God does not pay men off in the current coin of this world," says the author. Before Methodist unification he was editor of *The Christian Advocate*, official organ of the Methodist Episcopal Church, South. He lives in Nashville, Tennessee.

A NECESSARY postulate of "God our Father" is the certainty of reward. *The man who draws near to God must believe that he exists and that he does reward those who seek him.*

Much sophistry has been indulged in as to the selfishness of the expectation of reward. The mistake is made in construing reward in terms of the material. The putting of divine rewards on the plane of the spirit helps to clear up the popular confusion. We often conclude that virtue does not pay because we are looking for the payment on the material rather than on the spiritual level.

We believe that in the long stretch joy and victory will follow goodness. To expect that this will happen as a sequence in a moral universe is not selfishness. To expect that as I live a true life now I will enter into an increasing life is not seeking a selfish reward. To expect that our faithful ministry here will be followed by an enlarged ministry hereafter is not seeking a selfish reward.

To say that desire for immortal life is selfish is to say that one who loves God completely should not desire the opportunity of loving him forever. It is to say that one who loves to do good should not wish for the possibility of continuing to do good. It is a curious mental twist to say that the person is selfish who wants "the glory of going on and still to be."

If it be said that I ought to seek the good for its own sake, and its own sake alone, the reply is: How can I seek the good for its own sake if at the end it may prove to be only "a will-'o-the wisp dancing over the bog?" Before it can command my utmost allegiance I must know that it is not subject to the corroding tooth of time, but is of the eternal.

Bertrand Russell has called the expectation of reward "petty selfishness," and one frequently hears an appeal for "disinterested" living which thinks not of future rewards.

In reality it is the assurance of a spiritual reward in both the present and the future that raises us above selfishness. As we look to this kind of reward, we are strengthened in our purpose to cleave to the good in defiance of temporal consequences. Our "disinterested" living that does not calculate on material gain is conditioned on the faith that *present suffering . . . is a mere nothing compared to the glory that we are to have revealed.*

Assurance of Reward

The motive that results from the expectation of reward is justifiable and reasonable. It is simply a faith in the reality of a moral and spiritual order.

We need to recognize the cheapness and transiency of the human reward. We need something else than the praise of man whose breath is in his nostrils. We may experience the satisfying nature of genuine righteousness. The consciousness of having done good and of being in harmony with the eternal right is the assurance of spiritual reward.

The divine conservation of values belongs to the divine order of the world. *God is not unrighteous to forget* [our] *work and . . . love.* "In due season, we shall reap if we faint not." When men and women are willing to work and to work on without pra or recognition of men, then they close to the heart of the eternal G

When the celebrated Oberlin v traveling in Germany one winter, was overtaken by a severe snowsto and lay down to perish. A wago rescued him and carried him to next village. Before parting, Ober said, "Tell me your name that I m at least have you in grateful reme brance before God."

The reply was, "I see that you a minister of the gospel. Please t me the name of the good Samarita

"I cannot do that, for it is not on record."

"Then until you can tell me name," said the wagoner, "please p mit me to withhold mine."

The element of profit inheres the good life. *Thy Father shall reward thee . . .* A squeamishn about the rightness of being swa by motives of reward is misplac

Some people are so wonderfu good in their own estimate that t claim to have no desire for rewa It is a goodness, however, so thin t it is liable to break. If a man co plies with the laws of physical hea is he to be condemned as selfish cause he expects health? If a m complies with certain laws of mind, is he to be accused of be sordid because he expects kno edge? If a man complies with cert laws of the spiritual realm, is he be regarded as selfish because he pects fellowship with God and mortal life?

Jesus makes an appeal to the d

e instinct of man. Jesus seeks guard these motive instincts of soul from perversion. *For what l it profit a man, if he shall gain whole world, and lose his own ?*

ou may become discouraged and "It is vain to serve God." You say that it does not pay to be d. What does it pay not to be d? You may say that it does not to be honest. Well, what about pay of the opposite? You gain loss of your own self-respect and loss of the respect of others.

he young man may say it does pay to live a life of virtue. Look he pay of those who fling away ue. The young woman wants a life. She says it does not pay to be gious. Your pay, if you are *not* gious, is at last disgust and weari- of spirit and the empty shell of fe.

ly appeal is, reckon with the mat- of reward, and do the thing that s most. To expect that a good re- d shall follow a good life is not ishness. It is faith in God's world law and order.

hat which is to be the dominant ive of life is the favor of God. at can man do for you in the most pless hours of your life? How pless he is to help you in the real ds of your life. The time is coming you in some great sorrow, in some at heartbreaking agony, in some at crisis, in some great danger, en no one will count but God.

The Nature of the Reward

The cross was a stumbling block to Jews, for if God allowed anyone die such a disgraceful death it st be because he was a great sinner. is was why the Jews rejected Jesus Messiah. They were convinced that man could suffer as Jesus did and l be in the favor of God. This is the planation of the grief of Paul over thorn in the flesh; a bodily afflic- n was not only an offense against aesthetic sense of his hearers, but o a sure mark of moral obliquity. Virtue is always rewarded and kedness always punished, but God es not pay men off in the current n of this world. God does not rchase the obedience of men with a ibe of gold. It is a very popular notion in the church—and sometimes in the pulpit—that a man will more than get back the money he gives to the church and the kingdom of God. If a man's liberality stands on that mercenary foundation, I do not object to destroying the foundation.

The only worthy motive is to give because generosity is better than greed and goodness is better than gold. If you give five dollars, a hundred dollars, or a thousand dollars to the church, you will in all probability live just that much poorer and die just that much poorer. Human life is such a curiously complex affair that it is necessary to modify the statement.

It is true that an ungenerous man frequently disgusts, and thereby suffers even financial loss. It is true, on the other hand, that a righteous man possesses certain qualities, such as freedom from expensive vices, which lead to temporal prosperity. But in the main the old idea breaks down. Jay Gould has not been canonized. Carnegie is not enrolled among the saints. The millionaire Girard established a college from which religion was barred. On the other hand, Paul suffered the loss of all things for the cause of his Lord and did not get a dollar back, but died poor.

A great many of our cheap storybooks are full of false morality. The hero always comes out with flying colors. The villain is always overtaken by dire calamity. The spelling books and readers that some of us used to study were full of this kind of sugarplum religion. Johnny was a good boy and he got a plum cake. Tommy was a bad boy and he got the stick. Johnny Goodchild grew up to be the richest man in town, and Tommy Scapegrace grew up to be the poorest man in town.

But how often the reverse is true, and it is Tommy Scapegrace who comes into wealth and prominence, becomes mayor of the town, and if he gets bad enough may break into the legislature.

Jesus does not assume the goodness is to be satisfied even though it leads to no desirable end. The result of a spiritual life is that it brings increase of life. In the Beatitudes the reward that follows humility is the Kingdom of Heaven. Hunger and thirst for goodness finds an increase of goodness. The merciful find mercy. The pure in heart will see God, and the peacemakers will be ranked as sons of God. To the persecuted the promise is *your reward is rich in heaven.*

Jesus promises no material reward. It is no selfish spirit of bargaining. We cannot

Make out and reckon on his ways
And bargain for his love, and stand
Paying a price, at His right hand.[1]

Imperfect notions of reward are found in the earlier stages of the unfolding revelation of God. But man is not to be browbeaten into goodness.

You cannot force people to be good. A forced goodness is no goodness at all. God uses no sort of coercion nor inducement that would interfere with perfect freedom. God's rain falls upon the just and the unjust, and his sunshine upon the good and evil. There is the impartial distribution of material gifts. So far as your temporal prosperity is concerned, aside from certain sins, you may be very sinful and still very prosperous. So far as your health is concerned, aside from certain sins, you may be very wicked and also very healthful.

We are prone inwardly to grudge that there should be so little difference now manifested between God's treatment of the believer and the unbeliever; only we are glad, of course, that God did not begin any rough treatment before we entered the fold. If some Christians with more zeal than knowledge had charge of the world, they imagine that they would usher in the millennium.

The preacher would give good crops and financial gain to regular church attendants. If some church members insisted on staying away from church, he would see that they suffered large financial losses. If his members used Sunday for speeding over the highway, he would cause the way to be strewn with punctured tires and brokendown automobiles. If his members lolled about home on Sunday caring for nothing but a feast, he would send indigestion on the whole family and make it rather acute.

[1] Robert Browning, "Johannes Agricolas in Meditation."

The result of this sort of world would be a lot of scared hypocrites. God will have only free worshipers. God manages the world on the plan of perfect freedom.

It must be a pure choice of the Spirit. Man's free personality is not to be browbeaten by selfish considerations. If the soul of man is truly religious, it must stand out against the clamor of the world and the loud, coarse appeal of sin and the glamor of temptation, with the support only of the still small voice, and the tender persuasion of divine love. If the quiet strength of your inner spirit cannot stand against the brutal strength of the world, if your inherent love for the good cannot resist the strong tug of evil, there is nothing left except the sinful choice.

The only possibility of genuine goodness is in man's freedom. Both reward and retribution take place in the realm of the spirit. The one supreme and sure reward of goodness is not material prosperity but something far better. The one certain retribution of evil is not material adversity but something far worse.

If you insist on telling the truth, it may not get you a fat political office, but you will receive an increased power to know and love the truth, which is far better. If you practice self-control, it may not result in a raise of salary, but it will give you victory over all the base instincts of your nature, which is far better. If you are overcome in the conflict of life, you are not promised a crown of rubies and diamonds, but you receive a crown of life, compared with which all earthly crowns are faded baubles. The good man's reward is to go on forever, increasing in goodness. *He that reapeth receiveth wages and gathereth fruit unto life eternal.*

Tennyson gives fine expression of the "wages" of the good life:

The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm and the fly?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die.[2]

[2] From "Wages," by Alfred Lord Tennyson.

The Authority of

Why do you believe the Christian gospel? Parishioners rightly expect an ans to this question, says the pastor of the Methodist Church, South Milford, I (This article, from *The Garrett Tower*, June, 1950, is printed here by permissio

IN MY home community, when the County Agricultural Agent system was first inaugurated, the County Agent had a very difficult time convincing the farmers they should try some of his farm planning. Their logic was simple and immovable. The County Agent was not a farmer—all he had was book-learning—and they were farmers and had been for years. It was not a question of the Agent's method. They never let him get that far because they distrusted his authority. In fact, for them he had none.

Without authority which is recognized by his people a preacher can do very little. Even a Jeremiah can be forced into exile by a stiff-necked people who will not listen nor turn from their sin. A preacher must have authority, but whence does it come?

We must never forget that preaching is a *divine* calling. "We preach not ourselves" primarily. We preach the crucified Christ not by our own merit but by God's grace. Apart we can say nothing; for apart from Him we have nothing to say. The experiences which have made us to become ministers have been experiences with the Spirit of God. They have driven us onward. As Jeremiah says:

If I say, "I will not think of it,
Nor speak any more in his name,"
It is in my heart like a burning fire,
Shut up in my bones . . .[1] (Jer. 20:9*a*)

Among Protestants I believe there are four secondary sources of authority. The first is scholarship. No m can long hold the respect of inte gent people if he is not a schol Halford E. Luccock and P Hutchinson, in *The Story of Meth ism* (Abingdon-Cokesbury Pres mention that Wesley expected preachers to spend at least five ho per day in study. Even an ignor man would soon be thinking gr thoughts under such a regimen; Wesley meant much more by word "study" than a cursory readi of the latest book of sermons!

Congregations do not expect th preachers to be John Wesleys or M tin Luthers, but they do wish for th to be intellectually respectable. T preacher should at least know sor thing of what Wesley and Luther a other great theologians have sa Shallow wells soon go dry. T preacher who finds it necessary preach against certain worldly fa ions and amusements Sunday af Sunday makes a mockery of the ri ness of the gospel and forfeits privilege of bringing forth "fr his abundance things both old a new." It is difficult to speak w authority if we know not what believe nor why we believe that w

A second source of authority our preaching is our common v ture. The preacher is not the o person in his church who is "go on to perfection." There are oth along the way who have come much the same route he has travel

According to the psychology persuasion, a good principle to foll is to secure sympathetic respon from the very beginning. Once a p

[1] The Complete Bible: An American Translation (University of Chicago Press). Used by permission.

acher

by JOHN S. HAND

has agreed with you, he will it increasingly difficult to dis- e. Woe to the preacher who be- a pastorate with the pronounce- t that he does not believe in the doctrine of some dear saint in the t pew. The man has erected a ier which his appeal may never able to penetrate. His authority one.

n the other hand, some men with ical ideas are dearly beloved by ervative congregations. These have usually started where they their congregations could agree. the time they have reached the t of difference the congregation not agree, but they will not re- him a respectful hearing.

uthority does come through com- experience. When I speak of the t mischief of my four-year-old ghter, immediately a response be seen. They are ready to hear e of what I have to say.

third source of the preacher's ority is tradition. People tend to ect a preacher because he is a cher. He has a tradition of hon- and loving-kindness to support . This support is not of his own ing. It is the cumulative result generations of faithful men who e done their best for God. It is heritage of a church which has ght comfort to aching hearts and ation to tired souls. It is, you ht say, the memory in the heart an old man who remembers a cher many years ago who sought out to tell him of the riches of ist.

young lady who was not above g almost anything once told me, e thing I cannot bring myself to is lie to a preacher." We who ach the gospel stand on sacred und into which no layman ever

comes. Our work has set us apart from other men. Even very dear friends often call us "reverend." This in part is our authority.

A final secondary source of authority among Protestants is the Bible. The apt scripture loads a phrase with power far beyond its logic. Thus, a fruit and vegetable dealer gains some prestige and business with his slogan, *By their fruits ye shall know them.* Arthur W. Hewitt in *God's Back Pasture* (Harper & Bros.) tells of the legislator in one New England assembly who triumphantly finished his argument with a quotation from the Bible. Upon examination it was discovered that he had quoted a speech of Satan from the Book of Job. It has recently been reported to me that one of the large distilleries is quoting scripture in some of its liquor advertising. (It reminds one of Satan at the temptation in the wilderness.) William Lloyd Garrison carried on the masthead of his paper, *The Liberator*, "know the truth and the truth shall make you free." Let no man disparage the Scripture if he would remain a second year in his parish. The Scriptures carry the weight of authority whether we use them in that manner or not.

Authority, however, has its perils. It easily becomes an end in itself. When it does, it defeats its own purpose. The people who heard Jesus were amazed because he spoke "not as the scribes and Pharisees, but as one having authority." It cannot be argued that the scribes and Pharisees had no authority—they had the Torah. But the Torah had become an end in itself. Cleansing the outside of the cup took so much time that none was left for the facing of the inner realities which made the outside a possibility. In much the same way scholarship can be deadening. It can woo one from his people until he closes his eyes to their needs. In like manner the common experiences which bind some in can as effectively bind others out. The preacher can become the center of a mutual admiration society of people who exclude all who cannot profess a particular kind of subjective experience. Tradition likewise can stultify. Growth and progress can be halted with the simple statement "we never did it this way before." Even the Bible can become the "letter which killeth" if the user loses the "spirit which giveth life."

Authority is dangerous for us because its use can easily become the stagnation of thought. Stagnation of thought is the death of prophecy. I am reminded of a secondhand book which I recently bought. The former owner had inscribed on the flyleaf, "I liked this book very much: it is my always held position." I am afraid that such a position would make one in the field of theology much like Irving Berlin in the field of music. I once read that Irving Berlin can only play the piano in the key of F; consequently, he has had a piano especially constructed so that if he wishes to play and compose in a different key he adjusts the keyboard. He still plays in F, but the piano plays in another key. An "always held" position would, I fear, force one to adjust the facts to the preacher instead of adjusting the preacher to the facts. Yet in many churches one can observe preachers setting up straw men for the sake of knocking them down. A case in point is the preacher who condemns all movies in his sermon, but announces in his bulletin a missionary film to be shown soon.

Authority needs an ultimate reference if it is to be of value in our preaching. The secondary sources have no final authority apart from God. Our authority is the authority of Almighty God. We speak because of a passion within; because we "who were dead are alive again."

FLEMING'S REVIEW

C. F. Avey • *Starrett Memorial Methodist Church, Athol, Mass.*

Thanks for the article by D. F. Fleming [Feb., p. 32] pointing out sources of information about conditions behind the so-called "Iron Curtain." It is encouraging to find somebody injecting an element of reason into the current hysterical atmosphere. I, too, am a "fan" of Howard K. Smith. Every person who wants to be informed should hear his Sunday broadcast, 12:30 E.S.T., over Columbia stations. . . .

LOOKS HERE FIRST

D. M. Sterling • *Congregational Church, Spring Valley, Wisc.*

Please send me one copy of *You Came Unto Me* [Feb., p. 17].

This order gives me the opportunity to comment upon my appreciation of Clinical Material in The Pastor. I subscribed to the periodical as soon as a hospital chaplain . . . called my attention to your page. That is the page I turn to first.

As a Navy chaplain I had many forcible demonstrations of the deep need for understanding in counseling. My failures "egged me on" to discover what was wrong with me. . . . We learn much from our failures, *if* we will but hold an autopsy!

Currently, as a commanding officer of a Volunteer Reserve Chaplain's Unit, I am trying to build up a drill program in which the men bring in case records and we share together what can be learned. With two weeks' sea duty coming up, and the chance to be in New York City, I am making some calls upon men who have set up counseling seminars for ministers in which the case material method is being used.

A CHALLENGING ISSUE

Wilbur E. Hammaker • *The Board of Temperance, Washington, D. C.*

Belatedly, I am writing to express my appreciation of the January issue of The Pastor. It is unusually challenging.

For months I have been stimulated by your magazine. It is really thought-provoking, and soul-moving, as a rule. Your editorial "The Church Against the Devil's Works" is incisive and commanding.

The articles by Carl M. Davidson and James S. Pemberton do exactly what I wanted done. Each man has set forth ideas that are compelling. I want to thank you for inviting them to make their contributions. . . .

PLEA OF A CRITIC

Ernest Colwell • *Keymar, Md.*

I have received recently two copies of your magazine The Pastor, with the suggestion that I should subscribe for it.

I thought that it might interest you to know why I feel unable to do so.

1. Any Methodist statistician will tell you that the large majority of Methodist churches are in communities of 2,500 population or less—mostly less. I do not find in your magazine any attempt to meet the needs of this large group of pastors. It seems rather to cater to the needs of the prosperous city church.

2. Your magazine seems to incline towards the left politically. And in these times when many of us are convinced that our national life is threatened, that is a serious drawback.

3. I miss any definite adoption of the Christian teachings in some respects. Take for instance, the article on "Guilt Feelings" [Feb., p. 14]. In that article a woman with an unhappy childish sex experience is treated by a Methodist minister's wife to what is supposed to be psychology or psychotherapy. Why should not a minister's wife have treated the woman with Christianity? Could she not have pointed out to her that if she confessed her sins she was sure of forgiveness and that God would cast her sins behind his back and remember them no more forever? In other words she should have been urged to forget the past and live in the present and the future.

4. And, last, will your pages be open to honest criticism; or will your magazine be used as an additional instrument of that regimentation which is killing all freedom of thought and expression (especially expression) in the Methodist ministry? It is getting so that we ministers are not even trusted to write our own sermons, but on every important occasion some bureaucrat sends us down some fulminations of his own feeble brain.

This is not merely criticism, it is a plea, which you may not understand, but I hope that you will.

CANNOT DO WITHOUT IT

R. A. Hall • *Trinity Plainfield Methodist Parish, West Lafayette, Ohi*

I am fearful that I have neglected send in my renewal to The Pastor, that is the farthest from my intentio for there is no publication coming our home which is of greater value t yours. I simply cannot do without it!

It would be difficult for me to which department of The Pastor appreciate most, for it is just about good. In one issue one section exc and in the next another, and that is way it is. So, thank you most sincer for a fine publication, and one tha cannot get along without.

NO GRIPE INTENDED

Roy H. Kleiser • *First Metho Church, Laurel, Miss.*

For a number of months I have b following your column on seaso preaching, frequently using your te and occasionally some of the ideas in connection with them. For the cember and January numbers I h been able to find no connection betw the texts and the comments under th

I find something in the January n ber (under February 11) that confi a suspicion that someone scramb these texts and comments. Under "L ten Preaching—1" in the January n ber, for "February 11, *First Sunday Lent,* Isaiah 58:6-12; Matthew 4:1-1 the writer says, "In those churches c brating Holy Communion on the f Sunday of each month this [that February 11] will be Communion S day." Actually, February 11 is the s ond Sunday instead of the first. T same misfit seems to run through b December and January. It was not prior to the publications of the Dec ber number.

This is not meant for a gripe but call your attention to what seems need correction.

AMEN TO WAGNER

George E. Fort • *First Metho Church, Arcata, Calif.*

In re the Murray L. Wagner com nication [Jan., p. 33], let me "AMEN, AND AMEN." Trying to fold The Pastor so that it is in a re able shape is one of my pet peeves.

t send it loose; stick it in an en-pe like you formerly did. Loose gazines get torn to shreds. I feel that magazine isn't worth sending in a lable form it isn't worth subscribing

ncidently what ever happened to the nons from so-called insignificant achers, which you used to pub- ? . . .

VORITE LEFT OUT

NN H. RUPERT • *Rosedale Methodist Church, Kansas City, Kan.*

Noting your list of membership train- aids in February issue [p. 28], I sed one name that I feel to be the st usable and practical of the lot. I e used a number of those listed but ays come back to one you left out. ne I have never tried—they are too midable, heavy, and big for our day rushing about. . . . My favorite is embership Manual for the Method- Church" (Lesseman). Guess maybe out of date.

would appreaciate knowing why this s omitted even if I am on a side track.

The list we published consisted of se manuals recommended by the neral Board of Education.—Ed.)

NERALITIES NOT WANTED

ROLD E. HALL • *The Methodist Church, Morton, Ill.*

Your editorial "The Church Against Devil's Works" [Jan., p. 1], strikes he issues that need more action. I ecially like your way of saying "This not to seek a united front, but a ted core."

Keep this type of sharp editorial com- —we get enough glossed generalities.

EAS OF A VETERAN

IS MOORE • *Long Eddy, N. Y.*

After more than forty years as a al pastor I have now taken the "Re- d Relation," but still keep busy and ppy. . . .

This Ideal was one we drafted thirty- e years ago when I brought my bride North Canton, Connecticut, and it presses what we have always tried to ry out in every parish: It is *abso- ely impossible* to discourage me in Lord's work. . . .

There are three techniques that we have used for many years with real success that might be helpful to young preachers.

We always took the initiative in planning a union Thanksgiving service at which the ranking political figure in the community—usually the mayor—read the President's proclamation, and at which the next ranking official read the Governor's proclamation. For five years in succession the Roman Catholic mayor of Kenilworth, New Jersey, a choice man, read the proclamation.

Also, we always observed Rural Day. The last year that I was at Gamerville, New York, I asked our fruit and vegetable man . . . who in Rockland County produced the most food. He named an apple man by the name of Brown, who proved to be a choice Christian man. He was our *honored guest* at the Rural Day service, though he did not speak except to arise with his beautiful young daughter and acknowledge our recognition of him. I told the audience—many of them young folks—"From the food standpoint, the whole area around New York City is very far from self-supporting. But *somebody* has to raise the food that you eat. Here is a man who is helping to do that."

Another plan we successfully carried out for many years was the "Friendly Five"—an organization of young folks from five country churches, the three in my parish and two Presbyterian ones. We met in rotation for ten Sunday evening services, two at each church. For example, if the service was at Sugar Creek, the Bennett young folks provided the leader, the South Bethel folks the music leader, the Rochester people, the leader for the service at the country home. After the ten services there were always two or three Sundays left in the quarter. We always planned to visit some weak country church in the county and by bringing our big crowd of town folks give the struggling church a real help. Our usual plan was to submit to the group at large about 100 possible topics for discussion. Every person voted. By vote, a young man and a young woman from each of the five churches were selected to plan the quarter's service using the topics voted for. Of course outside speakers were often planned for, but usually our own discussions went over best.

Every full moon for twelve years we had a Full Moon Party, sometimes with as many as 125 young folks present. We always planned the Full Moon Party at *new* moon time. We had as many as possible of the Full Moon Parties *outdoors,* always ending our social evenings with hymns or spirituals and a prayer.

PREACHERS AND EVENTS

RAYMOND E. BALCOMB • *The Federated Church, Ashland, Mass.*

May I express my appreciation for the recent articles by D. F. Fleming [Feb., p. 32, March, p. 44] reviewing current books in the field of political science. May I suggest that you make it a regular feature (similar to Bishop Kennedy's quarterly reviews of fiction) as most of us preachers don't read enough of that, and when we do we are not in a position to analyze it skillfully.

CALL IT METHODIST

FRANKLIN C. HUBBARD • *the Methodist Church, Danbury, N. C.*

May I say a loud "amen" to Brother Marsh's letter "What Church?" [March, p. 33]. When I was converted I *picked* The Methodist Church because, to me at least, it was The Church and its teachings were those teachings by which I could best save my immortal soul. While perhaps Brother Marsh may be accused of a "play on words," nevertheless I believe his stand is well taken.

I am a minister now and I am a Methodist minister. I give every child and adult instructions on The Methodist Church before I receive them on profession of faith. I have never received them into "the Church" or "the Church of God" or "the Church of Christ." I receive my members into The Methodist Church even as I was received into The Methodist Church, and I use the word "Methodist."

At one point on my charge we have several denominations attending union services. I dare leave no question in the minds of my congregation (and I consider them all my congregation) just what church I mean when I receive members. Until the time comes when there is a true universal Church, I believe it well for Methodists to retain their identification.

"Our Ministry" in the Advance

In connection with the study of "Our Ministry" in the Advance from March to August, attention has been directed to five "open doors" through which pastors, district superintendents, and bishops may lead their churches in recruiting young men and women for Christian vocations.

1. The counseling of young people in the local church by the pastor. Methodist pastors have already received a guidebook entitled *Counseling for Church Vocations.*

2. The Bishops' Conference for young men. Conferences for young men of senior high-school age are to be arranged in each area by the bishop and his cabinet. Here the character of the pastorate and training for it will be presented. Annual Conference Boards of Ministerial Training will co-operate with bishops, district superintendents, and pastors in promoting these conferences.

3. About eighty-five annual conference Commissions on Christian Vocations have been organized by the Interboard Committee. These commissions are to assist all agencies represented in the Annual Conference in promoting Conferences of Young People where the claims of all types of Christian vocation will be presented.

The Advance office has already mailed to pastors the booklet *Methodist Service Projects, 1951.*

4. The Church-College Committee of the Division of Educational Institutions will stress "Our Ministry" on selected campuses and in certain Wesley Foundation centers.

5. Round Table Discussion Conferences may be organized by the district superintendent calling his pastors together to follow the program by T. Otto Nall in his *Guide for Your Round Table on the Ministry.*

Theological Preparation. The General Conference Committee on Theological Schools is co-operating with the Advance office in producing *Methodism Prepares Its Ministers,* a pamphlet for distribution to ministers, lay leaders, and others.

This pamphlet deals with: (1) The need for top flight men in the ministry; (2) The need for enlarged faculties and facilities in the ten Methodist theological schools for an adequately prepared ministry.

PEACE EDUCATION FILMS

At the request of the United Nations Film Distribution Officer the Commission on World Peace is now serving as a distribution agency for free copies of 35 mm. filmstrips.

The filmstrips, ranging in length from five to thirty minutes, cover a wide field of subjects related to international cooperation and world peace. One, for example, entitled "There Shall Be Peace," is a ten-minute filmstrip that presents an account of what happens when nations engage in armament races and refuse to confer together. "Dealing with Russia," another ten-minute filmstrip, makes suggestions for a reasonable approach, showing a spirit of tolerance, in competing with the program of communism.

These filmstrips are available to Methodist individuals, churches, and organizations which can use them for educational purposes.

Those who request filmstrips are asked to limit the number ordered to their actual needs, and to indicate the groups with which they are to be used. Order from the Commission on World Peace of the Methodist Church, 740 Rush Street, Chicago 11, Ill.

SCHOOL FOR RURAL PASTORS

Westminster Theological Seminary, Westminster, Maryland, has announced that its annual School for Town and Country Ministers will be held August 6-24.

This school is especially designed for full-time rural pastors who desire the stimulus of a short period of intensive study. Four hours credit may be earned by those holding college degrees.

A course on "The Church and Rural Industry" will be offered for the first time this year.

Among the teachers will be Alfred Bartholomew, John Harmon, C. M. McConnell, and John Baxter Howes.

Those who are interested are asked to write the Department of Rural Church, Westminster Theological Seminary, Westminster, Md.

CALENDAR OF EVENTS

Information for this section sh reach the office of *The Pastor* at six weeks before the event or co ence is scheduled to take place, a far in advance as possible.—Ed.

May 6—Childhood Sunday. Student M Sunday.

May 6-13—National Family Week.

May 13—Whitsunday. Festival of Christian Home (Mother's Day).

May 16—General Board, National Co of Churches, Chicago, Ill.

May 21-24—Seminar on Rural Life wassee College, Madisonville, Tenn. rector: Aaron Rapking.

June 4-9—Northeastern Recreation W shop, Bynden Wood, Wernersville, P

June 5-15—Caravan Training C Simpson College, Indianola, Ia.

June 10—Methodist Student Day.

June 11—Garrett Biblical Institute vocation, Scott Hall, Northwestern versity, Evanston, Ill. Speaker: R Bainton.

June 11-15—School of Alcohol St and Christian Action, Bloomington,

June 12-22—Southwestern Caravan T ing Center, McMurry College, Abi Tex.

June 12-22—Southeastern Caravan T ing Center, Lake Junaluska, N. C.

June 19-29—Caravan Training Ce Williamsport, Pa.

June 29-July 8—Southeastern Jurisdi Camp Meeting, Lake Junaluska, N

July 3-7—General Commission on Su Cosmopolitan Hotel, Denver, Colo.

July 4-10—W.S.C.S. School of Miss Mt. Sequoyah, Fayetteville, Ark., S Central Jurisdiction.

July 8-13—Meeting of Methodist dire of Christian education, Estes Park,

July 10-12—South Central Jurisdi Missionary Conference, Mt. Sequ Fayetteville, Ark.

July 11-13—Annual meeting of Ge Board of Lay Activities and Nat Conference of Lay Leaders, Con Hotel, Chicago, Ill.

July 13-18—Annual meeting, Confer secretaries of Evangelism, Albion Col Mich.

July 15-20—Fifth Annual Worksho Music in the Church, Scarritt Col Nashville, Tenn.

July 16-27—South Central Jurisdi Leadership School, Mt. Sequoyah, etteville, Ark.

July 18—Annual meeting of General B of Pensions, Centenary Church, Louis, Mo.

July 21-24—National Methodist and Country Convocation, Muni Auditorium, Sioux City, Ia. Secre Glenn F. Sanford.

July 31-Aug. 9—National Semina Christian Foundations for World O Nashville, Tenn.

oman's Division

here are now available numerous o-visual aids that can be used to lement the current study and pro- of the Woman's Society of Chris- Service. (The latest catalogs listing ional audio-visual materials may btained from the Department of al Education, 150 Fifth Ave., New 11, N. Y.)

sted here are some of the best films filmstrips recommended for use in ection with the current studies. less otherwise specified, the follow- films may be ordered from The thodist Publishing House serving r territory.)

R EAST

outh of the Clouds—Sound motion ture, black and white, 35 minutes. tal: $8.00. Produced by the Prot- nt Film Commission.

hristian Witness in North Africa— or filmstrip by Glora Wysner, with nuscript. Sale price: $3.00 (order n the Department of Visual Educa-). Rental $1.50 from The Methodist olishing House.

RD A CHRISTIAN COMMUNITY

gain Pioneers—Sound motion pic- e, black and white, 70 minutes, rental . Produced by the Protestant Film mmission to tell the home-missions ry.

Made in U.S.A.—Black and white nd filmstrip with records (standard rpm), about 20 minutes in length. rchase price $10, rental $2.50.

For All People—Sound film, black d white, 20 minutes, rental $3.00.

What Happened to Jo Jo—Sound film, ck and white, 35 minutes, rental .00. Produced by the Protestant Film mmission.

Great Spirit on the Plains—Sound m in color, 27 minutes, rental $7.00. oduced by the Methodist Board of issions and Church Extension.

ORSHIP

A number of films and slide lectures this subject are available. See the talog of The Methodist Publishing ouse and a helpful guide published the International Council of Re- gious Education, 206 South Michigan venue, Chicago, Illinois (price: .00). A particularly good film show- g the development of the earth since e beginning of time is *Our Changing orld* (71 minutes). Rental: $25. Pho- graphed in color, this film shows plant rowth through time-lapse photography. was produced by John Ott, Jr.

A CHRISTIAN VOCATION

A Job for Bob—Sound film, black and white, 30 minutes, rental $8.00. Produced by the Protestant Film Commission.

When ordering audio-visual materials, the date on which the picture is to be shown should be specified. Order at least one month in advance and list two possible substitutes in case the picture requested is not available. Users should project material once in advance of the public showing. The picture should be mailed back the morning following the date of showing.

WORKSHOP ON SEX GUIDANCE

A three-weeks workshop on "Sex Guidance in Family Life Education" is scheduled to begin in Boston on July 9. This summer session will be conducted by Boston University in co-operation with Massachusetts Society for Social Hygiene.

The workshop is designed for teachers in any field, administrators, parents, librarians, religious workers, guidance counselors, social workers, nurses, and others who desire an orientation in this field. There will be seminars and lectures—the latter to be given by psychiatrists, pediatricians, sociologists, and marriage counselors. Credit will be given on both graduate and undergraduate levels.

Those who desire further information are requested to write Director of Summer Session, 725 Commonwealth Ave., Boston, Mass.

MUSIC WORKSHOP ANNOUNCED

It has been announced that the Fifth Annual Workshop on Music in the Church will be held at Scarritt College, Nashville, Tennessee, July 15-20.

A project of Scarritt College in co-operation with the Division of the Local Church, Methodist Board of Education, the workshop provides an opportunity for choir directors, church-school superintendents, organists, directors of Christian education, pastors, and others to discover how their responsibilities merge in the use of music in the church.

Special emphasis will be placed on the use of music in the total program of the church, indicating its function in developing Christian ideas and promoting Christian experience. Also consideration will be given to the development of skills and the choice of materials and methods that may be used in working with all age groups.

Tuition has been set at $15; room and board, $15. Those who desire additional information are asked to write Scarritt College, Nashville, Tenn.

LAKE JUNALUSKA SCHEDULE

Among the following meetings to be held at Lake Junaluska, North Carolina, this summer, two features are new: Bishop Costen J. Harrell will deliver Bible Sunday Lectures, June 24-July 8, in Memorial Chapel. The other special feature is the Radio and Film Workshop for the Southeastern Jurisdiction which will be held August 27-31, under the direction of Harry C. Spencer.

June 3—Haywood County Day.
June 4-19—Preaching, Lectures, Entertainment.
June 20-22—Western North Carolina W.S.C.S.
June 22-24—Western North Carolina Wesleyan Service Guild.
June 24-July 8—Bible Study Lectures at 10 A.M. by Bishop Costen J. Harrell.
June 29-July 8—Candler Camp Meeting.
July 9-11—Murdo Ewen MacDonald.
July 11-19—School of Missions, Southeastern Jurisdictional Conference.
July 19-24—Missionary Conference.
July 26-30—Laymen's Conference. Church-school Superintendents' Conferences.
July 30-August 10—Leadership School. Director: Earl Cunningham.
August 4—Emory University Night.
August 4-6—Historical Society.
August 6-10—Bible and Educational Conference. Director: J. Q. Schisler.
August 11—Duke University Night.
August 12—Junaluska Sunday.
August 12-19—Preaching Week (J. Pitt Watson).
August 13-14—Conference Treasurers and Statisticians.
August 20-26—Music Week. Director: Cyrus Daniel.
August 24—Board of Trustees Meeting, Lambuth Hall, 2:00 P.M.
August 27-31—Radio and Film Workshop, Southeastern Jurisdiction.
September 3—Labor Day Methodist Carnival.

PREACHING INVITATION

Methodist preachers who are planning to visit the British Isles this summer—particularly those who will be attending the Methodist Ecumenical Conference—may obtain preaching and speaking appointments, if desired, especially in the month of August.

This invitation comes from the Rev. A. Stanley Leyland, secretary, Exchange of Ministers, 4, Pages Hill, London, N. 10, England.

Mr. Leyland, principal assistant secretary of the Methodist British Conference, requests that those who are interested write to him stating dates available and which section of England is preferred for an appointment.

The Fountain

VIRTUES

Mankind in the mass has no virtues; only the inidividual has them. The state as such has none; it merely has the power to use the virtues of its individual members.

—Heinrich Pestalozzi, in *The Education of Man;* Introduction by William H. Kilpatrick (Philosophical Library)

BLACK MARKET UNION

Too high a price can be paid for the reunion of the churches. If the united Church is to be based upon a gentleman's agreement in which our differences are not to be mentioned in polite church society, and union but agreement to live together on the basis of those aspects of the faith and those aspects of polity we hold in common, then the united Church is likely to be an ineffective and impoverished federation, bereft of history and uncertain of future. The spiritual riches discovered by diverse groups of Christians must become the possession of all Christians. The spiritual values of unity must be won without losing the spiritual treasures present in disunity. The people must not be impoverished spiritually in the name of the spiritual advance called reunion. To sacrifice the wealth discovered by others in their search for God is to pay too great a price for union.

—G. Bromley Oxnam, in *On This Rock* (Harper & Bros.)

WHO'S WHO

. . . It is safe to say that men have seldom believed in God in a vital way because of the arguments of the philosophers. The God who is found at the far end of a syllogism is too much of an abstraction to save the world. If we make man the certainty and God the problem, we are certain in the end to come to complete uncertainty in every field of human endeavor. It is a simple fact of history that men have usually come to a vital faith in God as they have shared the God-consciousness of those to whom God has revealed Himself. . . .

—Holmes Rolston, in *Consider Paul* (John Knox Press)

THEY THREW HIM OUT

There are a great many modern people who think of Jesus as a harmless, inoffensive idealist. They regard the religion he founded as very lofty sentiment but far removed from reality. They acknowledge that there are people who get help from Jesus. His beliefs, if you can swallow them, have a soothing, therapeutic effect. But why should anyone get excited about him? His religion is beautiful idealism, and he was a beautiful character, but you must not take him seriously.

There are businessmen who talk that way. A minister friend of mine once read that passage from the Sermon on the Mount about not worrying because God feeds the ravens and clothes the lilies, even though they neither sow nor spin. A real estate man and a grocer happened to be sitting side by side in the same pew. The real estate man looked over at the grocer and smiled, as if he were saying, "Imagine being a lily in the real estate business." And the grocer smiled back, as if he were answering, "Yes, or a raven in the groc business." By their looks they had thrown Jesus and gospel right out in the aisle.

—F. Gerald Ensley, in *Communion Meditations;* Ga Foote, ed. (Abingdon-Cokesbury Press)

PARSON-TO-PERSON

The person-to-person relationship is the basic therapeu element in the entire counseling process. Indeed the gene pastoral relationship is the keystone in the entire arch the minister's many activities. The central problem of pastor is not what he does for people nor yet what he does people, but what he is to people. . . .

—Carroll A. Wise, in *Pastoral Counseling, Its Theory a Practice* (Harper & Bros.)

BEATITUDE

America will be able to exercise leadership in a free wo only when its people understand that it is the literal tr that it is the meek who inherit the earth.

—Daniel Jenkins, in *Europe and Amer* (Westminster Press)

HOW WE KNOW

One prize piece of nonsense that is sometimes offered in the name of psychology is that all our ideas of religi and morality can be dismissed as invalid because they simply what we have learnt from our parents and teache In this respect we are "conditioned"—that is, we have be made to think what other people wanted us to think. B by the same token we ought to dismiss almost all that have ever learnt on any subject whatever. For most of the things that we have discovered for ourselves amount very little; almost all that we know has come to us throu parents, teachers, books, papers, or radio, and is "wh other people wanted us to think." We learnt our multiplic tion tables from other people, but we do not for that reas regard them with suspicion. We can frequently test for ou selves the knowledge that comes to us from other peop and so make it our own, but this can be done with religio and moral ideas as well as with any other information we r ceive. Of course religious cranks have sometimes managed pull the wool over people's eyes, but that is no discredit religion in general.

—G. B. Caird, in *A Primer of Christiani* (Oxford University Press)

WHERE SHALL WE TURN?

The truth is, there will never be a return of all Christia to Rome. It is a return to Christ that is essential.

—G. Bromley Oxnam, in *On This Ro* (Harper & Bros.)

OUR FUTURE

To forsake all else for Jesus' way of life is the challen this hour of history throws down before the world of toda To accept this challenge means the salvation of civilizatio To reject this challenge means continued judgment.

—Richard Morgan, in *The Christ of the Cro* (Richard H. Smith, Publisher)

BEING "UNSUCCESSFUL"

enelon's residence at court as preceptor to the Duke of gundy covered the eight central years of his life and in t span the most climactic episodes of his career were en- ed. Up to this period the course of his life had been an ward swing with no regression and apparently still higher ent was assured. In time he could expect to wear a cardi- 's hat. Had this been his fortune it is possible that he ld be of as little significance to the religious world today are his contemporary churchmen. The spiritual genius o does not attain outward success is generally the voice t speaks beyond his era—Jesus on the mountain, Paul m a Roman prison, Francis barefoot on the road to Rome, other Lawrence from a kitchen.

Katharine Day Little, in *Francois de Fenelon: Study of a Personality* (Harper & Bros.)

AR VS. FAITH

A young woman was always troubled by fears of what ght happen. She refused to believe that her job would ntinue after the war contracts were finished. She was cer- n that the future was barren of hope. She had attended nday school and church all her life, but she had never rned to make an application of the knowledge she gained the needs of her own life. Then one day it came to her, a flash of light, that the promises of the Christian faith re for her. They were not only a part of the historical cord as printed in the Bible, but they were for her. She ote to a friend, "Something very strange has happened to e. I have suddenly realized that I haven't been using my ith. The teaching and preaching have hit me and bounced ay. Now I realize that all the worrying that I have been ing is foolish. I'm going to put my life into the hands of d, and let Him lead me."

—G. Ernest Thomas, in *Faith Can Master Fear* (Fleming H. Revell Co.)

HE DECISION

A man may honestly say "Lord! Lord!" and do not the ing which the Lord says. And that is why the Bible calls on men to put their solemn verdicts into immediate execu- on. "Choose you this day whom ye will serve. . . ."

—John Henry Jowett, "Great Pulpit Masters Series" (Fleming H. Revell Co.)

OLY GREASE

. . . Take away from many formal sermons, marriage ad- resses and speeches all bombast, ornament and "style"— nd what would be left? Let us stick to facts and omit these superfluous or obsolete panegyrics. X, Y or Z may have acted evoutly: nothing could be better; but spare the incense. Did hey act for God or for the world? Let God reward them. eave out those pompous adjectives, those vain family-trees, hose high-flown phrases. If such be necessary for information, vell and good; but do not wrap it up in a ton of what Huysmans would have called "holy grease." We have no time o lose: the house is on fire. We must be direct, vigorous if it e in us—and always clear, ridding ourselves once and for ll of this manner of speaking, so deplorably "unnatural," which has lasted far too long.

—Raoul Plus, in *Simplicity* (Newman Press)

SURRENDER

Life was meant to be lived on God's terms, not ours. It was meant to be lived by theology, not ideology. The truth was brought home to me a while little ago when a small boy handed me two metal rings puzzlingly linked together and said, "I'll bet you can't get them apart." He was right, of course. He watched me in silence some little time. Then he shook his head, took the rings and slipped them apart with the greatest of ease. He handed them back, and I began anew the twisting and turning. He said, guiding my hands, "You do it this way, not that way," and when I did it "this way" the links fell apart in my hands. After half a dozen tries, I learned to take the links apart and put them together unerringly.

My experience with those rings, puzzlingly linked together, is a parable of all life. While I was trying to separate them on my own terms, I blundered into frustration, failure, and a sense of irritating futility; but when I surrendered to the guidance of a small boy and tried the right way, I was sovereign over the rings. When I willed the boy's will, I discovered the rightness of his way. It was inherent in the very nature of the rings. They are made to come apart and go together but one way. That one way always worked, and there could be no success apart from surrender to the will of him who made the rings work that way.

—Harold B. Walker, in *Ladder of Light* (Fleming H. Revell Co.)

TENSION HAS MEANING

Tension is an uncomfortable word. We think of a stiff neck, or of ropes pulling our head and feet in opposite directions. Before we look at the kind of tensions that choke and paralyze and cripple, it is important to examine the tensions which are useful.

Tension has positive meaning to the violinist. If his strings were loose, he could make no music even on a Stradivarius. It is affirmative to the builder of bridges. If he could not count on the tension of his girders and cables, he would have to give up. Tension may mean a lot to the high jumper. At the moment he leaps from the ground the muscles of his legs and feet had better be tense.

—Seward Hiltner, in *Self Understanding* (Charles Scribner's Sons)

DIVINE PARTNERSHIP

From the very first the Church has regarded the marriage, the home and the family as one of its concerns. In so doing it has unquestionably been true to the implications of the Christian Gospel. That Gospel is a Gospel of Incarnation: its central affirmation is that God's fullest expression of His own nature has been made in a human personality, a human life. "What God hath cleansed that call not thou common or unclean." And what God hath cleansed, by the Incarnation, is the whole nature of man, physical as well as mental and spiritual, and all the relationships of life in which man's nature is involved. A wholesome, intelligent, happy partnership of man and woman in marriage is unquestionably one factor in God's will for the good of his children.

—A. S. Nash, in *Education for Christian Marriage* (Macmillan Co.)

Pastors' Reading Guide

J. MINTON BATTEN
Contributing Editor

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to serve our readers by recommending good books for their personal use and to encourage reading and study of the best in currently published literature. Two or more books, selected from ten categories of special interest to pastors, will be presented each month. This month's selections are in the fields of New Testament Study, and Theology and Philosophy. Here are the evaluations of our consultants.

ALBERT E. BARNETT, professor of New Testament Interpretation, Candler School of Theology, Emory University, Ga.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary.

WESLEY C. DAVIS, professor of New Testament, Perkins School of Theology, Dallas, Tex.

FREDERICK C. GRANT, professor of Biblical Theology, Union Theological Seminary, New York, N. Y.

ALBERT C. KNUDSON, dean emeritus and professor of systematic theology, Boston School of Theology.

CARL MICHALSON, Assistant Professor of Systematic Theology and Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

The Meaning of the Sermon on the Mount—*By HANS WINDISCH*

S. MacLean Gilmour, trans. Westminster Press, 224 pp., $4.

HANS WINDISCH died in November, 1935. After fifteen years of teaching at Leiden and five years at Kiel, he had succeeded Ernest von Dobschuetz at Halle-Wittenberg in the spring of 1935 when untimely death ended his creative career in November. The present volume was written in 1928 while he was at Leiden. The fact that it is selected for republication in English in 1951 bears high testimony to its solid scholarship and profound religious worth.

The translator, S. MacLean Gilmour, has since 1934 been professor of New Testament Literature and Criticism at Queen's Theological College, affiliated with Queen's University, Kingston, Ontario. Professor Gilmour is thoroughly competent as a scholar and a translator.

The principle value of the present volume is the sharp distinction drawn between historical and theological exegesis. Not since biblical study emancipated itself from the domination of dogmatic theology in the mid-nineteenth century has this distinction been so important! Theological exegesis is made to rest upon the foundation of historical exegesis—the only objective safeguard against modernizing and purely whimsical interpretation. Windisch thinks it is important and possible to discover Jesus' teaching and to give relevance to the needs of human life, provided the biblical theologian will resolutely reject harmonistic tendencies and let source materials *retain* their original meaning, whatever it is.

Windisch makes the exclusive concern of historical exegesis the meaning of source materials in their original setting. Points of view, whether theological or ethical, that are foreign to the materials in that setting may not legitimately be introduced. The interpreter is duty bound rigidly to respect "a given passage . . . as a historical datum."

Theological exegesis has a right to exist only as a complement to historical exegesis. If it attempts its task in independence of "grammatical, historical, and psychological interpretation," it inevitably deteriorates into modernization and/or dogmatic sectarianism. The original meaning of source materials is the proper point of departure for theological interpretation.

The concern of theological interpretation is with li men in an immediate life situation. The interpreter will sire to give the content of biblical materials relevance persons that will make the materials a resource for mee

Barnett

felt needs. The message itself, stracted from the original setting, i plied to men in a setting not envisio in the original instance. Such an inte is legitimate, and is best served if interpreter resists the temptation twist and misinterpret materials basis of verbal coincidence or dogm assumptions.

Although historical and theolog exegesis work with the same sub matter, they are separate disciplines must be allowed to remain so. former is completely undogmatic. It never be required to conform to prescribed points of vi Its best service to theology requires that it resist being livered into the hands of theological dogmatism.

Windisch devotes three-fourths of his book to the painst ing interpretation of the Sermon on the Mount in strict cordance with the canons of historical exegesis. He subje the contents to detailed and exhaustive examination alo three major lines. The chapter headings are statements these lines of inquiry: (1) The Sermon on the Mount a Eschatology; (2) The Meaning of the Commandments Jesus in the Sermon on the Mount] and the Problem of Th Practicability; (3) Christ and His Attitude to Judaism the Sermon on the Mount.

Having established the literal, historical meaning of contents of the Sermon, Windisch devotes the final chap to an inspiring and courageous theological exegesis of materials. He concludes that the Sermon is essentially the position of "an ethic of obedience with eschatological sa tions." Its Christianity is pre-Pauline and pre-Johannine. this he means that it contains no proclamation of "the Chr who has wrought redemption by his blood and who offers t redemption to believers." Instead, "the way to be saved is imitate God, to hear and do the words of Christ, to trust h as the divinely commissioned prophet and world judge."

The reading of such a book as this is a mental and spiritu

c. It quickens the intellectual and moral pulse. It is not reading, but it is profoundly compensating. Every cher should require himself to read a book of this sort odically to keep his mental powers in prime condition. In volume, the reader will discover unsuspected or else forgen values in his New Testament.—***Albert E. Barnett.***

R. WINDISCH'S great book on the Sermon on the nt first appeared in 1929. The second edition appeared 937, after the author's death. It had been completely itten. Some of the material was completely rearranged, much that was new had been added—and some passages ted. In this way, the author had kept his work up to during the crucial period of the thirties—a decade of ense importance for European political history, and ally so for theological history.

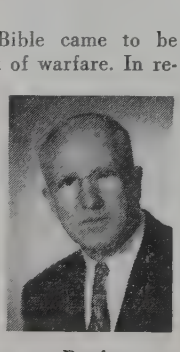
he crucial significance of this book may not be apparent rst to every reader, though it must at once strike those are familiar with the dominant theological tendencies of present day. At the same time the book is not without rest and value for everyone. The area in which this k is most significant is the one in which the great ques- s are being asked—and are being given partial answers e days:

Jesus' teaching really practicable? Did he intend to h ethics, or to leave behind him a body of ethical teaching? Did he presuppose the Old Testament law or not? What are the relations between the ethics of Jesus and the ethics of Paul, for example? Was the later church right in keeping the Old Testament, not as an interesting relic of an age that was past and of a religion that was outworn, but as a divinely inspired, authoritative book, the record of a divine revelation which was still of value to all mankind, and especially to the Christian Church? Did Jesus himself intend that his teaching be put in ctice—or was he concerned only to confront men with the gment of God, and so force them to fling themselves down he feet of God and beg for mercy?

Grant

Anyone who has caught the drift of these questions will Dr. Windisch's book immensely suggestive and helpin his thinking. Dr. Gilmour's translation is entirely adete, and is as readable as the German original.—***Frederick C. Grant.***

FOLLOWING the Reformation the Bible came to be Protestant minister's chief instrument of warfare. In recent years many things have conspired dull his sense of appreciation and one the dangers that confronts him is that making such poor use of the book as diminish the effectiveness of his ministry. It is not enough to know what is in Bible; it is equally important to ow how to interpret it.



Davis

In the present book Professor Winch addresses himself to this problem. a masterly study of the Sermon on Mount he shows quite clearly that ere are two disciplines of which the dent of Scripture must make use if his interpretation is be valid: historical exegesis and theological exegesis. hough separate and distinct they belong together; though ey belong together they are not to be fused.

[***Continued on page 42***]

So We Believe; So We Pray

—By GEORGE ARTHUR BUTTRICK

Abingdon-Cokesbury Press, 256 pp., $2.75.

THIS book is the work of one of the most distinguished preachers of our day. It bears throughout the stamp of the preacher's mind. This does not mean that it slights the intellectual implications of religion or is blind to the basic issues of the Christian faith. Its subtitle, given on the jacket, is "The Essence of Our Christian Faith," and this manifestly implies that the book deals with the fundamentals of Christian belief. But its method of treatment is not that of a theological professor. It is practical and vital rather than technical, analytic, and purely logical. It is intended for the general reader rather than for use as a college textbook, though it might well serve the latter purpose.

Knudson

The book is divided into two parts of about equal length. The first discusses "the main avowals of the Christian faith," and the second "the petitions of the Lord's Prayer." In this discussion the author does not commit himself to any one of the current types of Protestant theology. But it is not difficult to decide on the one to which he belongs.

First of all, he very definitely does not espouse any one of the "anti-intellectual dogmatisms now epidemic" in this country. Indeed, he rejects them all. There is, he insists, no real antithesis between faith and reason. Faith, he says, "must never be counter to reason."

But he has not fully overcome the traditional aversion to the term "rationalism," as many other American and British theologians have not. So in grounding the Christian faith he puts experience above reason, and from this point of view he may be called an "experientialist." Experientialism is probably the most common form that popular Protestant apologetics has taken during the past century. It discards authoritarianism, as Buttrick does, but as a substitute for it religious experience varies so greatly with different people that it has obvious limitations. It seems a less secure ground for faith than reason.

Another respect in which the author sharply differentiates his position from that of current neo-Calvinism is in his unequivocal endorsement of a consistent freedomism. This saves him from the bewildering paradoxes into which not a few neo-Calvinists fall in their vain efforts to reconcile their subethical conceptions of sin and freedom with human responsibility. This type of theological irrationalism is here avoided.

If I were to dissent from the book at any point, it would be from what seems to me its secularistic conception of "philosophy" and of "reason." The author, for instance, says that "as long as a man is merely a philosopher, he cannot believe." This manifestly assumes that there is no place for religious faith in pure philosophy. But this is a strange assumption to make in view of the commanding role played by theism in the history of modern, as well as ancient and medieval, philosophy. Most of the great thinkers in the history of western philosophy were theists. Only a superficial and dogmatic philosophy excludes religious faith. The limitation of philosophy to a purely secularistic world-view has no justification in the history of philosophy.

Along with this mistaken conception of philosophy goes a

corresponding misconception of reason. The author, for instance, says that "faith must always go beyond reason." The assumption here would seem to be that reason is purely logical and demonstrative in its nature and hence has no place in itself for "the leap of faith." But this is a narrow pre-Kantian conception of reason, though it still has considerable popular vogue. Profound religious thought since the time of Kant and the establishment of his doctrine of the primacy of the practical reason has largely dispensed with the traditional eighteenth-century conceptions of reason and rationalism.

Lotze, Bowne, Eucken, Troeltsch, and other profound thinkers have pointed out a more excellent way. They have incorporated faith within reason so that we may now speak of a religious reason, a moral reason, and an aesthetic reason. From this point of view religion has its own autonomous validity. It stands in its own right as truly and as fully as science, morality, and art do.

This philosophy of religion is not repudiated by Dr. Buttrick. It is really implied in his own experientialism. But he takes no direct account of it. He operates for the most part within the framework of the current popular and superficial pragmatism. This type of philosophy lends itself most readily to the predominantly practical purpose of the preacher, and is probably the reason why our author does not venture into the deeper waters of philosophical and theological speculation.

But while the book may not be all that he would like from the philosophical and theological points of view, it more than makes up for this defect, if such it be, in its psychological and exegetical insights. Its chapters on the seven petitions of the Lord's Prayer are marvels of beauty and of truly spiritual inspiration. They breathe throughout the air of the Christian sanctuary. But they are not a mere outflow of pietistic feeling. They acquaint the reader with the most recent results of textual criticism and abound in fresh insights into the original structure and meaning of the text. I know no more stimulating and inspiring exposition of the Lord's Prayer than is here found.—***Albert C. Knudson.***

BUTTRICK is a preacher enviable in academic credentials and personal talents. The first thing to be said about him: he is loyal to the Christian message. The second: he knows how to get the message a hearing.

He should really be taken with theological seriousness even though he does not write as a theologian. It is important, for instance, to know that the contemporary Christian does not have to choose between a pre-Kantian view of reason and the incorporation of faith within reason. Reason is to be incorporated within faith —as is everything else the Christian man has. This can happen because faith is not some agency within the human spirit. If it were, it would be legitimate to call Buttrick an "experientialist."

Michalson

Faith is the transparent relation to God but for which man's rational capacities guess in many directions. Philosophical theisms from Plato to the present are the noble results of man's rational effort to transcend his own surmise. But they do not introduce the transcendent perspective and deliverance which Buttrick affirms in this book.

There *is* a pragmatism about the book. Every chapter is a private interview in which our profoundest concerns are being unveiled. I recall the Good Friday service during which I heard Buttrick pray. Referring to Pilate and Judas and Peter and those around the cross, he made me feel all of them, until I was forced to stop listening and praying. And now it has happened again. Part I of this turns on the light of the Christian heritage in such a way Part II is welcomed as a guide to the prayer-mood thrust us.—***Carl Michalson.***

THE great merit of this book is that its conception imp nothing short of a "Discourse on Method" for the ma prayer. The gist of philosophical wisdom in our day ma expressed in the dictum that "concepts without percepts empty, percepts without concepts, blind." Transcribe the language of the man of prayer, and you have the titl this book, "So we believe; so we pray."

Mere belief without experience is sterile; spiritual exu ance without the guiding reference of doctrine is mere se ble intoxication. Buttrick's method is pertinent because it is the only one that will safely guide the pastor and his flock between the Scylla of intellectualism and the Charybdis of illuminism. Hence the structure of the book: Part I, So we believe, Part II, So we pray. Hence, also, an utter lack of interest on the part of the author, in the intellectual defeatism and theological isolationism which plague some sections of Protestantism in our time.

Cailliet

This reviewer has come to realize more and more in this connection that there is an acid skepticism at the heart of Barthianism. Only one who is from the disease could write the chapters on the seven p tions of our Lord. These are of sheer beauty because the b breath of a faith bereft of any sense of frustration gus forth in them under God's high heaven. Let the reader *lis* to the tenth chapter on "The Hallowed Name"; to this stra for instance: "God's name is written in human story, like a curring phrase on a palimpsest, in flash and gleam rather th in unmistakable words. Thrones in His sight are a bauble, a empires are leaves driven on the wind; while meekness, ceptive in its frailty, *abides.*" (Italics are mine.) Quite tonic after one emerges from a disheartening Barth vs. Br ner dialectical brawl over the ways in which the soul of n ural man is bereft of any capacity to respond to the Gift grace. If it be said that religion is the prayer of the hea then these pages of George Buttrick are a sure way to religi because they restore normalcy in the beating of the heart.

The shortcomings of this book are in proportion to the gree in which the author came short of living up to his "D course on Method" for the man of prayer. Part II, we sa corresponds to Part I: We pray in this manner because believe in this same manner. At first the going is smoo "Born to believe" in Part I calls forth our prayers in the co text of the Lord's Prayer in Part II. This is also the case "Faith in God," calling forth "Our Father." As we proce however, the parallel is blurred more and more. "Faith Jesus Christ" corresponds only as a chapter-heading to "T Hallowed Name," which is that of the Father. And so we until we look in vain for a counterpart to "Faith in Eter Life."

The reason for this is not far to seek. The section on bel is based on one set of lectures dealing with points of Chr tian doctrine, while the second section constitutes a resetti of quite another series of lectures patterned on the Lor Prayer. In a way these two original series were as far ap

[***Continued on page 42***]

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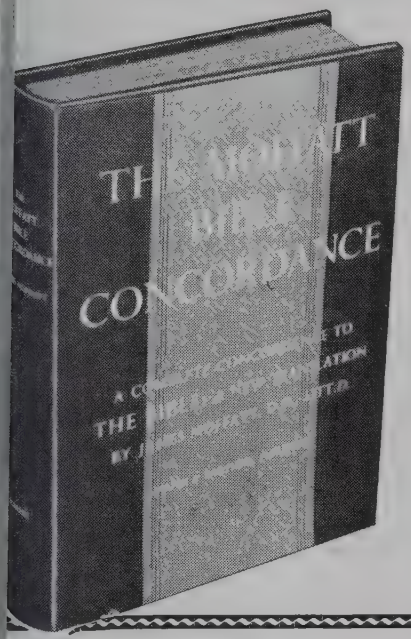

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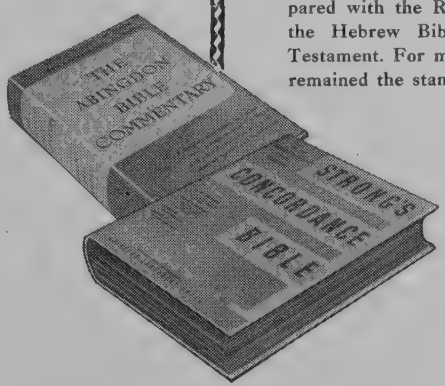

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REVIEWS

This Is Man's Destiny

CATHOLICISM, *by Henri de Lubac; Lancelot C. Sheppard, trans. Longmans, Green and Co.*, 283 pp., $3.75.

The title of this book by Henri de Lubac, a learned French Jesuit, is meant to be taken literally. The subtitle is: "A study of dogma in relation to the corporate destiny of mankind." The author's concern is to refute the notion that Christianity is concerned with saving individuals from a sinful society by ushering them into an otherworldly bliss which has no relation to the whole of mankind. Instead, he asserts, Catholicism is fundamentally social, concerned with the destiny of humankind.

The author goes so far as to say, with some documentation, that "in every case" non-Christian ideas of salvation offer "an individualist doctrine of escape." Christianity, on the other hand, affirms "the transcendent destiny of man and the common destiny of mankind." Several converging lines of thought reinforce this thesis. For one thing the patristic and apostolic doctrine of salvation was concerned with saving *a sinful human nature*, not just individual sinners. Further, the character of Christian faith is historical and eschatological, looking forward (as in Paul) to a redemption of the whole cosmos. Again, the church if conceived in truly Catholic terms, is not an exclusive, divisive institution, but is "nothing else than humanity itself, enlivened, unified by the Spirit of Christ."

Readers will find de Lubac's emphases rather different from those of some vehement voices of Romanism. His book does a good job of stressing the universalism inherent in traditional doctrine. To be sure, one can point to other strains. St. Thomas Aquinas at least suggests that the heavenly vision of God may be enjoyed quite apart from society or friends. But the main sweep of Roman Catholicism, as de Lubac well shows, has a strong emphasis on the corporate character of Christian development and aspiration.

In writing this book de Lubac has a specific aim of showing that, despite the misunderstandings of scoffers and sincere unbelievers, Catholicism has real relevance for a society beset with historical and social problems. However, the author's contention, dealing largely with metaphysical arguments and thoughts of the ultimate destiny of mankind, may seem to the modern skeptic as far from the immediate social turmoil as does the answer of an individualistic mystic. But this is to judge only the immediate apologetic value of the book and not its truthfulness.

Protestant readers will be impressed by the contrast in theological method between this work of a Jesuit and the major current Protestant theological writings. The church of Rome assumes that doctrine is divinely revealed; therefore, its theologians can build their cases upon detailed exegesis of patristic writings in a way that is bound to seem a bit remote to most Protestants. Protestantism affirms that the living God reveals not doctrines but Himself, in a personal, historical revelation. Doctrine, therefore, is never quite final or infallible. Rather each age listens for the judging and redeeming Word of the God revealed in Christ, as that Word speaks to its situation. Hence the *best* of Protestant theology is (to the Protestant) less formalized, more eloquent with prophetic vigor, more vividly relevant to the struggles of history than are the writings of the theologi of Rome. But de Lubac certainly shows that formal t dition may be, not simply a burden, but a source of sight.—***Roger L. Shinn.***

REVIEWERS

KENNETH CLARK, professor of New Testament, Duke Divinity School, Durham, N. C.

EARL H. FURGESON, professor of Homiletics, Westminster Theological Seminary, Westminster, Md.

JOHN O. GROSS, executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

JOHN BAXTER HOWES, professor of Rural Church, Westminster Theological Seminary, Westminster, Md.

R. P. MARSHALL, pastor of St. John's (Methodist) Church, Sunbury, Pa.

CARL J. SCHERZER, chaplain of Protestant Deaconess Hospital, Evansville, Ind.

SYLVAN D. SCHWARTZMAN, professor of Jewish Religious Education, The Hebrew Union College, Cincinnati, Ohio.

ROGER L. SHINN, associate professor of Philosophy and Religion, Heidelberg College, Tiffin, Ohio.

Jews in a Free Society

THE HEBREW IMPACT ON WESTERN CIVILIZATI
Dagobert D. Runes, ed. Philosophical Library, 922 $10.

"WHETHER a man worships in a church or a synago may be decisive for his election as bishop or rabbi, but for his value as citizen." Thus, in part, did a Jewish histor summarize the position taken by Gabriel Riesser, the tinguished nineteenth-century Jewish champion of democr and religious freedom.

As far as Jews are concerned, their emancipation be ning with the American and French Revolutions at the c of the eighteenth century confirms the truth of Riesser's tention, and the proof, if any were really needed, can found in *The Hebrew Impact on Western Civilization.* compressed within its 877 pages of text is the striking st of what the emancipated Jew of the Western world has c tributed to the life of modern society.

The editor of this work, Dagobert D. Runes, a Ph.D. fr the University of Vienna, is a philosopher and author considerable note. In the aftermath of the Hitlerian m sacre of six million Jews, Runes found his faith in

iralism of the Western world badly shaken. Had the na- is no understanding of or appreciation for the countless vices which their Jewish citizens had rendered? "Per- bs," he gradually came to realize, "the world needs to w more about the Jews."

t was for this purpose, then, that he determined to publish *Hebrew Impact on Western Civilization.* It developed o an encyclopaedic volume of eighteen authoritative ays prepared by non-Jews as well as Jews and reveals the brint of Jewish thought and genius upon the development American democracy in sociology, political science, and ernment service; in the naturalistic sciences, medicine, , philosophy, and religion; in music, art, literature, ma, and the dance—even in areas of global exploration l military science. The extent of Jewish endeavor in h of these fields is carefully presented and the evidence overwhelming; approximately 4,000 Jewish individuals cited as among the foremost contributors.

Beyond this, however, the work relates a number of in- esting episodes in connection with leading Jewish per- alities. There appears the human interest account of the covery of of streptomycin by Dr. Selman Waksman and transfer of the fortune which it yielded to the Rutgers search and Endowment Foundation. The role played by vs in the development of atomic energy provides another riguing story; across this scene flash the names of Ein- in, Bohr, Fermi, Meitner, Oppenheimer, Rabi, and others. cluded, too, are vivid episodes of Jewish heroism in the e-sided battle of the Warsaw ghetto and in the successful fense of the State of Israel against Arab invasion. There e numerous biographical vignettes of prominent Jews, run- ng the gamut from David Belasco and Leon Blum to the ghly unusual Mordecai Manuel Noah, early nineteenth- ntury American editor, diplomat, and would-be messianic eator of a "new Zion" on Grand Island, near Niagara.

Of special interest to all Americans is the way in which wish influences, from the very expedition of Christopher olumbus down to the present, have served to mold the stiny of this republic. The letter and spirit of the Old estament deeply stirred the lives of the Puritan settlers. ne American Revolution fed upon scriptural opposition to onarchy; its watchword, "Resistance to tyrants is obedience God," emanated from the struggles of the Maccabees; nd the Declaration of Independence was infused with the jealism of the ancient Hebrew Commonwealth. In our own mes the extent of the American Jewish contribution is re- aled by reference to the well-known names of Baruch, orgenthau, Brandeis, and Cardozo, in government; Ochs, ulitzer, Lippmann, and Winchell, in journalism; Rosen- ald, Strauss, Warburg, and Guggenheim, in philanthropy; eifetz, Menuhin, Bernstein, and Gershwin, in music; Hell- an, Behrman, Kaufman, and Hart, in drama; Flexner, oldberger, Rosenau, and Kahn, in medicine; and Jolson, antor, Benny, and Jessel, in entertainment.

Unfortunately, the effectiveness of this volume is marred y repetition, typographical errors, a gross unevenness of yle, and the tendency of certain sections of the book to be- ome mere catalogues of names and contributions. One ay also question the inclusion of certain "Jews" whose lentification with Judaism appears extremely tenuous.

Nevertheless, Runes has fulfilled his purpose. He has ucceeded in laying bare the legacy which Jews have be- ueathed to the Western world. In the process *The Hebrew mpact on Western Civilization* reveals the blessing which omes to a society in which all citizens are free to contribute heir choicest gifts.—***Sylvan D. Schwartzman.***

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Reformation Background

LUTHER AND HIS TIMES, *by Ernest G. Schwiebert. Concordia Publishing Co., 892 pp., $10.*

Here is what the scholars call a "definitive" history of Luther and the Reformation. Dr. Schwiebert began this monumental work some years ago, and much labor has gone into its making. Not content to study the available books on Luther that are found in this country, he went to Germany and delved into all the material he could find, both Roman Catholic and Protestant. The result is a volume which presents a clear picture of the reformer and the times in which he lived.

The author does not limit his study to the personal, but ranges far afield in his search for material. Writing from the standpoint of conservative Lutheran scholarship, he studies the doctrines of the church and their development. Particularly valuable is his chapter on the "Historical Background of the Reformation." Scholars will appreciate the voluminous notes and the extensive bibliography included in this work.

No better life of Luther has appeared than this great book.—***R. P. Marshall.***

Study in Child Psychology

THE PSYCHOANALYTIC STUDY OF THE CHILD (VOLUME V). *International Universities Press, 410 pp., $7.50.*

This volume is composed of papers that were read at a meeting of the American Psychoanalytic Association in Detroit on April 29, 1950. Fifth in a series, this book presents the important relationship of psychoanalytic concepts and principles to child guidance and education. The various chapters present phases of child psychology and psychotherapy that should especially appeal to pediatricians, educators, psychiatrists, and social workers. In the main it is too technical for the average parent, but it could be very helpful to clergymen who are interested in child psychology and child development.

Of special interest to the clergyman are papers such as "Ego-Psychological Implications of the Psychoanalytic Treatment of Delinquents"; "On Masturbation and Its Influence on General Development"; "A Study in Ego Development"; "Some Variants in Moral Training of Children"; and "Delinquency and Morality."

The papers, each comprising a phase of psychoanalysis and psychology of the child, were written by well-known child psychoanalysts and are illustrated with case studies that are interesting and enlightening. This book should be read by those who look askance at child psychiatrists and want to minimize the importance of their therapeutic contribution to the field of child training.

It is the opinion of this reviewer that this comprehensive presentation has chapters that will prove to be enlightening to anyone who has the responsibility of dealing with children in education, in the church, in clinics, and in medicine. The Rooming-In Research Project contains valuable information that should be of great interest to the heads of Nursing Service and supervisors of maternity departments in hospitals.—***Carl J. Scherzer.***

PASTORS' READING GUID

THE MEANING OF THE SERMON ON THE MOUN

[*Continued from page 37*]

Historical exegesis deals with the message in its histor setting and aims merely to set forth and elucidate the f in the case; it is primarily an intellectual discipline and be carried on by anyone who is intellectually qualified do so. Theological exegesis takes up where historical exeg leaves off; it begins with the religious and theological fi ings that have been validated by historical study, and it se to relate them to the individual in his particular situati Assuming as it does that the Bible is the product of the of the church and is therefore invested with spiritual auth ity, it concerns itself with the deep and universal needs man.

Historical exegesis in itself is a worthy discipline; in the field of religion it, taken alone, may be likened t tree that bears no satisfying fruit. On the other hand, th logical exegesis, divorced from historical study, is an atten to have the fruit apart from the tree. It ought to be membered that theology is a growth, and that it cannot e except as it is fed by the stream of history. Religious f is "built," and it must rest on historical foundations.

An approach such as Professor Windisch champions our only safeguard against the modernizing, harmonizi provincial type of preaching, which must ever be lacking effectiveness because it is wanting in essential honesty. Professor Barnett says, the reading of a book such as t is a mental and spiritual tonic. It might almost be called means of grace.—***Wesley C. Davis.***

SO WE BELIEVE; SO WE PRAY

[*Continued from page 38*]

in their respective subjects as the points where they we originally delivered—Southern California and New York are on the map. Yet it must be admitted that these had great deal in common in that they glorified the same G and were by the same man. The whole point is that this m is a busy man; busy because great, and great because bu —quite a vicious circle. Buttrick did what every busy, gre man does. He searched for a pattern that would lend structu to the material at hand. He found the structure and forced upon a material which finally rebelled under the Procuste constraint.

But then, when he hit upon the structure he struck vit truth pregnant with great possibilities. What he actually di covered was the true method of prayer. The fact that th Madison Avenue pastor carried it only as far as time wou allow, is quite unimportant.

Once again Christian has pulled out of his bosom a K which he began to try at the Dungeon door, whose bolts a beginning to give way. We may yet escape the Giant Despai —***Emile Cailliet.***

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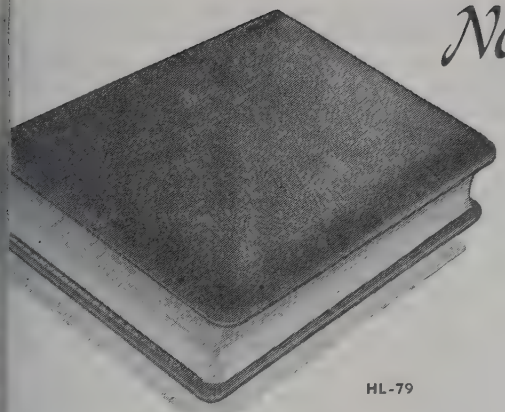

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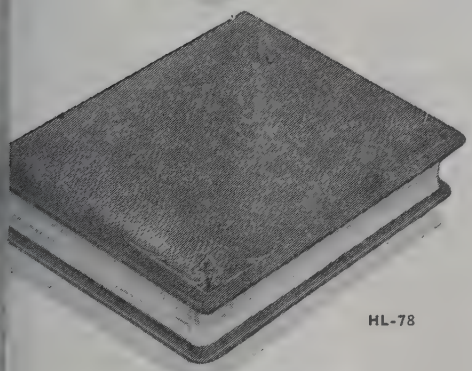

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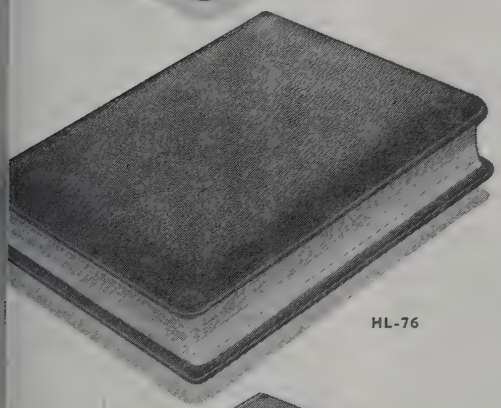

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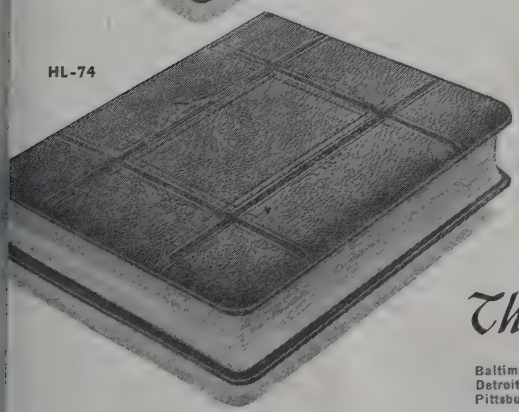

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Fundamentals of Christianity

A PRIMER OF CHRISTIANITY (one vol. ed.), *by T. W. Manson, R. W. Moore, and G. B. Caird. Oxford University Press, 113, 168, 168 pp., $3.75.*

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The first volume, entitled *The Beginning of the Gospel,* is by a biblical scholar of international reputation who has chosen to tell the story by means of a fresh translation of the Gospel of Mark—the shortest and earliest of our gospels. There is first a brief account of Jewish history and thought leading up to the life of Jesus, followed by Mark's story "as it was told for Roman Christians some twenty to thirty years after it happened." (A scholarly consensus today would date Mark's story about forty years after it happened.)

On the best authority, Mark 11:26 and 16:9-20 are omitted as glosses. Representative teachings of Jesus, unrecorded by Mark, are supplied in an interpolation from Luke 6:20-49. The story is rounded out by adding relevant excerpts from Paul's letters and from Luke-Acts, and is then concluded with John 1:1-18. Professor Manson's translation is often simple and clear where earlier versions are ambiguous, though there is the suggestion of "basic English" at times which mars the English idiom. But Mark is allowed to tell his own story, with only the slightest commentary.

The second volume is entitled *The Furtherance of the Gospel* and is written by the Headmaster of Harrow. Moore had the hardest task, and yet achieved the most successful book of the series. It is amazing how well he has presented the tremendous story of Christian history simply and briefly, and with a judicious balance and a moving continuity. It is excellent as summary or review for the learned, as well as a highly informative story for the "casual Christian" for whom it traces "the Christian thread which runs through the tapestry of world history."

The third volume is *The Truth of the Gospel,* by G. B. Caird, a Canadian theologian. The treatment might have been more persuasively constructive if somewhat less argumentative. Selected theological subjects are God, the Problem of Evil, Jesus Christ, the Trinity, Man, and the Community. The discourses on these are not so simple and winsome as to reach the "casual Christian," for they seem rather to comprise an intellectual debate aimed at those who "have rejected the claims of the Gospel." Yet for a great number of Christians and other serious thinkers this little book will be stimulating and helpful.

Taken all together, these books are excellent for the pastor to commend to his people; they are also good for the pastor himself. They all suffer from brevity, yet this will in some instances be an advantage. They form a unit, yet each can well be used independently. ***—Kenneth W. Clark.***

Sermons for the Seven Seasons

THE WORD IN SEASON, *by H. Hughes Wagner. Abingdon-Cokesbury Press, 176 pp., $2.*

This book of thirty sermons is a fine demonstration of the manner in which a year's preaching program can be based on the calendar of the Christian year. Beginning with Advent, the author provides several appropriate sermons for each of the seven seasons of the year prefacing each series of sermons with a short interpretation of the season under consideration.

Although the sermons are set in a doctrinal framework, it could hardly be said that the sermons themselves are doctrinal. In their present form they are breezy, fast-moving, twelve-to-fifteen-minute homilies of a practical kind. But a sermon like "The Miracle of Christmas" catches the essential spirit of the season and brings it helpfully close to contemporary life.

Other sermons, notably "The By-Products of Christ," "Unorthodox Saints," "Key to Harmony in Marriage," achieve this same quality of clarity and practicality and, through a fresh approach to the seasonal emphases, become not only convincing but also inspiring. The last-named sermon would probably be strengthened by moving to a footnote the introductory material dealing with the author's credentials and at the same time deleting the hope that his findings meet marital conflicts "more realistically than the invented doctrines compounded in the misty regions of psychoanalysis." It is quite possible that the preacher and the analyst would be treating different types of cases, and they ought, for this and other reasons, to be the closest of friends.

The author tells us that he attempts to interpret the Word "in homiletic style" (which it may be hoped is not a departure from his usual custom), but there are some usages that will keep homiletes awake at night. For example, a sermon that closes for no other reason than to keep the listener from going to sleep (see p. 100) exemplifies a form of sermonic conclusion not endorsed in the textbooks. A sharp stylist, moreover, will note at least sixteen places where the English could be corrected or the style improved. Friends in Cambridge, for example, will be alarmed to learn that the founding fathers, John Cotton and John Harvard, were the "instructors" of the University.

The author's power of illustration will win him the praise of critics and the gratitude of preachers. The few places where illustrations are digressive are more than offset by the many instances in which illustrations clarify thought and move the emotions. Apt illustration is one of the strong points of the book.

The tragedy of preaching is that a sermon can treat its problem exhaustively; lack of time often prohibits even necessary qualifications. This may be the reason for an unsatisfactory treatment of the problems of pragmatism, communism, and peace on pages 90, 91, 145. Many will be puzzled to learn that the prayer "God help me to defeat my competitor" is an acceptable prayer, and others will find the treatment of the complicated problems of peace and communism a glib homiletical oversimplification.

A fair over-all estimate would support the claim that here is a volume of inspiration opening a new trial for preachers to follow, a volume of good gospel, which common people will hear gladly.—***H. Furgeson.***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

...e Task of the Rural Church

...AL PROSPECT, *by Mark Rich. ...endship Press, 183 pp., $1.50.*

...re is a small book that deals ac...ely but simply with the various ...s of church concern in rural life. ...a fine combination of rural soci... and parish administration. It ...d prove to be most versatile in its ...lness. The community as a signifi... social phenomenon is discussed in ...roper relation to the people who ... therein. The changes that are ...g place are pointed out and inter... ...d. Pertinent suggestions are made ... oping with the rapidly changing ... scene.

...hough the title does not indicate ...act, *Rural Prospect* is concerned ...arily with the rural church as a ...unity institution. The effect of the ...nt-day social changes upon the ...h as a community service agency ...refully assessed. The author de... from the traditional point of ... that the church is to be served ...ays upon it a proper responsibility ...ts environment.

...e technique used in discussing ...h and community issues differs ... those of most sociologists and ...hmen of Rich's competency. The ... pattern is to demonstrate the ...tion by giving statistical tables, ...hs, and figures with an accompanying generalization for each. The author of *Rural Prospect* draws upon the current life of communities and churches throughout the United States for illustrations of what is being done in actual situations to meet specific needs. He does not insist that the illustrated action will work in every case. However, a leader who feels a genuine need for some point of departure in attacking a difficult problem will welcome a practical suggestion that has been known to work elsewhere.

The discussion of "The Characteristics of a Vital Community" is an example of this technique of illustration. The elements that make for success in the "Spring Hill" community are discussed point by point. The account closes with a remark by one of the leaders: "Our young people have stayed in Sunday school and church because what we do there is related to *all* that we do."

The author is secretary of Town and Country Work of the American Baptist Home Mission Society, a position he has held for several years. Previous to this work his experience was that of rural pastor, a work in which he gained national recognition. He is not only a leader in his own denomination but has been one of the leaders of the interdenominational rural movement.—***John Baxter Howes.***

...vo Personalities

...BERT HOOVER, AMERICAN ...AKER, *by David Hinshaw. Far..., Straus, and Young, 469 pp., $5.*

...N DEWEY: PHILOSOPHER OF ...IENCE AND FREEDOM, *Sidney ...ook, ed. Dial Press, 383 pp., $3.50.*

This is a sympathetic biography ... Quaker who shares with his sub... a Quaker heritage. Beyond this, he ... intimately associated with Hoover ...hirty-five years and likely has an ...ht into the life of the ex-President ... no one else has had. As an admirer ...im, Hinshaw seeks to set him in ...er perspective and offset some of ... misunderstanding built up about ...Hoover personality and administra... To do this a careful analysis is ...e of his background, his work and ...es previous to 1928, and his per...l philosophy. Hinshaw holds that ...ver carried to the presidency a ...age to stand for his ideals, and his ...ical downfall may be attributed to his inflexibility in face of demanded political expediencies.

This book is a "must" for all who would understand Hoover. Included in the volume is the famous "Children's Charter," Hoover's memorable address at West Branch, Iowa, on his seventy-fourth birthday, and excerpts from the best of his addresses and writings.

2. This symposium, consisting of twenty papers presented by students, shows the extent to which the philosophy of John Dewey has influenced our nation's thinking. Dewey was ninety years of age on October 20, 1949, and he is said to be the only major philosopher who has lived beyond that age. Without doubt, this man has contributed more to the present intellectual climate of our nation than any living person. Those who would know the philosophical principles underlying modern education must know the writings of Dewey and the interpretations of his disciples.—***John O. Gross.***

The relationship of faith to reason in

Christian Knowledge of God

James Harry Cotton

In this outstanding book, Dr. Cotton discusses the age-old question of whether apprehension of God is arrived at through the concepts of logic, or through the test of pragmatism. He delves thoroughly into the arguments used by faith against reason, and by reason against faith, and with pertinent reference to those philosophers who have explored the problem in the past, points out that complete knowledge of God is only acquired when faith and reason work together. The book aims to clarify the philosophical position of the Christian in the world and give him a concrete basis on which to present the tenets of his belief to the skeptical.

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BOOKS briefly noted

JESUS IN THE JEWISH TRADITION, *by Morris Goldstein. Macmillan Co., 319 pp., $4.*

New Testament scholars have had available to them for a long time both German and English résumés and assessments of references to Jesus in the oldest rabbinic literature. Goldstein here gives another such résumé and an interpretation of it. In addition, he goes beyond the oldest period into the medieval age, but he does not touch modern times as did Lindeskog in his German book limited to modern times. Accordingly, the book is of interest to scholars, but only considerably less so to the usual minister.

WAR AND HUMAN PROGRESS, *by John U. Nef. Harvard University Press, 464 pp., $6.50.*

A scholarly study of war as a factor in modern civilization. Nef achieves a unique synthesis of political, economic, cultural, and military history. He divides modern history into three periods and examines the causes of war and the factors which promoted peace in each of these periods. The years 1494-1640 are described as the age of "the new warfare and the genesis of industrialism"; 1640-1740 as the period of "limited warfare and humane civilization"; and, 1740-1950 as the era of "industrialism and total war." This book deserves classification with Quincy Wright's *A Study of War* (Univ of Chicago Press, 1942) as one o two best books in its field. W covers the history of war in all Nef is concerned only with war factor in modern civilization. This will guide its readers to a cleare derstanding of human attitudes, ests, and efforts that can mak peace. But the author believes human factors are not enough. He cludes his study of war with this tion: "When the mind of man presented humanity with weapons would be safe only in the hands of is it not evident that the only ho staying the power of these weapon in redemption through Him?"

STRENGTH FOR SERVICE GOD AND COUNTRY, *edite Arthur Sterling Ward and man E. Nygaard. Abing Cokesbury Press, 381 pp. cents.*

A revised edition of a widely manual of daily devotional mes for members of the military ser The book is available in khaki bin for soldiers and marines and in blu sailors and airmen.

NOTES ON THE OLD TE MENT: THE PSALMS, *by A Barnes. Baker Book Hous vols., 432, 448, 408 pp., $3 volume.*

A reprint of Barnes's explanator practical notes on the Psalms as published in 1868. Barnes's comme ies were designed originally fo congregation in Philadelphia, but soon attracted the attention of students throughout the nation. than a million copies of the volum the series have been sold.

THE CHRIST OF THE CROS *Richard Morgan. Richard Smith, Inc., 285 pp., $3.50.*

This is an indictment of the ch and its members on the charg failure to uphold and practice teaching of Jesus. The mistakes o church, its members, and "the l inspired religious leaders of the c lished order" are described in d Their failures have contribute much to the world's degeneracy God must use force to order ci tion according to his will. ". . made it necessary for God to pr atomic bombs." The author mak sincere and earnest appeal for Christianization of all areas of Readers will agree that this is a w objective, but many of them will

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vigorous dissent from the argu- that God is responsible for the n of atomic bombs and similar in- nents of destruction.

UR RUGGED CONSTITUTION, *Bruce and Esther Findlay. anford University Press, 281 ., $3.*

non-technical explanation of the s and basic concepts of the Con- ion of the United States. This is nteresting and informative inter- tion of an essential element in our rican heritage. Illustrations, drawn Richard Dawson, provide effective l aids to the understanding of the edures involved in planning and ling every part of the structure of federal government.

NTS WITHOUT HALOS, *by vin E. Magary. Abingdon- okesbury Press, 176 pp., $2.*

is study of the plain people of the Testament reveals keen insight their weaknesses and their spirit- achievements. The saints of first- ury Christianity are refreshingly ome and instructive when they ap- in Magary's word-pictures with s removed. This is not a book de- ting the lives of the saints. On the rary, it is a most impressive testi- y to the transforming power of gospel.

AINT IN HYDE PARK, *by E. A. derman. Newman Press, 159 ., $2.*

r approximately twenty-five years er Vincent McNabb, a Dominican k, represented his church as a cher in Hyde Park, London. This lively account of his ministry by most persistent heckler.

ITEHEAD AND THE MODERN ORLD, *by Victor Lowe, Charles artshorne, and A. H. Johnson. eacon Press, 56 pp., $1.75.*

hree competent scholars evaluate tehead's thinking on science, meta- sics, and civilization. These essays e presented before the Western Sec- of the American Philosophical As- ation at Galesburg, Illinois, on May 948.

SSION TO THE POOREST, *by cques Loew. Sheed and Ward, 84 pp., $3.*

ather Loew is a Dominican monk, a oted and resourceful mission worker, a well-trained sociologist. He wrote record of his mission work in the dock area at Marseilles in an effort to stress the "necessity that Christians practise the works of mercy with regard to the little and the poor of the earth."

The Intention of Public Worship

[*Continued from page 17*]

man life is rowed with two oars, work and worship; and the trouble with many of us is that, rowing with one oar, we are continually going around in circles, getting nowhere.

Whenever you see a life that is radiant—and every Christian life should be that way—you see a life that has elevation, horizon, and direction. A person like that can always be sure that he has found values greater than himself. A man who knows only the work-a-day side of life is a slave. It is worship, wherever one finds it, that gives life elevation, emancipation, and release.

When we deal with the physical world, we grow great by the things we master; but when we deal with the spiritual world, we grow great through the power that masters us, and by the goodness, beauty, and truth that lay hold upon us, and to which we loyally belong. That experience is the essence of worship.

We are sick personally and internationally today—sick with complacency, satisfaction, lack of reverence, lack of adoration, lack of loyalty—because we lack the thing for which I have been pleading.

Can it be that this truth of which we have been speaking still seems irrelevant to some? Some of us cannot live without great music, but there are others to whom it is irrelevant. Some of us cannot live without great books, or the loveliness of nature, but there are others to whom they are irrelevant. Some of us cannot live without deep friendships and great worship, but there are others for whom that is irrelevant, too. But, my soul! what a commentary such irrelevances are!

O magnify the Lord with me, and let us exalt his name together.

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The Consummation

[*Continued from page 10*]

need of him. We think to explain the beginnings of things in chance and the meaningless movements of eternal atoms. "Whirl is king, having driven out God." The end of such thinking is despair—not the holy despair that leads to God but the unholy despair that leads to nothingness.

We have neglected the "given-ness" of the gospel, treating it as if it were man-made and subject to change at human will. We can only say "Thus and so it seems to me"; we can no longer say *Thus saith the Lord.* We can look only outward and down, but not upward. And life becomes flat —and empty.

We have, still further, regarded salvation not as God's act but as our own. We have sought peace of mind by many techniques, but what we need most is the prophetic fire in our bones; not a simple resolution of tensions, but a new sense of reconciliation and of "right-ness" with God which will lead to rightness and reconciliation with our fellows.

We have sought to "build eternity in time," but the failure of utopian dreams from Plato's day to ours has led many to skepticism and cynicism. We should be more humble so that we may be more wise. Only as we keep before us the vision of the Kingdom that God gives can we really work effectively toward bringing about a new world wherein dwell righteousness and peace.

They whose foundations are laid in that higher Kingdom can stand firm against the storms of this world. Only he who has laid hold of the eternal can resist the changing and the momentary. Only he who sees with eyes of faith the forthgoing activity of God in history can stand without falling before the tragedies that beset man in history. Only he whose ears are turned away from the noises of this world can translate into living fact the song of the angels who proclaimed *Glory to God in the highest, and on earth peace, good will toward men.*

The Answer to Our Need? And the way out of our troubles? It is a way not of our doing but of God's, way of the preaching of Jesus: time has *come and the reign of* *is near: repent and believe this* *news.* The realization of the near of the Kingdom, penitence for sins, and an attitude of trust w places "ourselves, our souls bodies" at the disposal of God called for. It is the ancient proph way, the way of God's grace man's response. It is the way of f in the God by whose word the w is created and sustained and tinually made new. It is the faith pressed by two poets, one ancient:

Have you not known? Have you heard?
The Lord is a God everlasting,
The Creator of the ends of the ea
He does not faint, nor grow weary;
His insight is unfathomable.
He gives power to the fainting,
And to him that has no might increases strength.
Though the youths faint and g weary,
Though the young men fall prostr
They that wait on the LORD shall re their strength,
They shall mount on wings like eag
They shall run and not be weary,
They shall walk and not faint.[2]

And from the modern singer hear:

Our times are in his hand,
Who saith, "A Whole I planned,
. . . Trust God: see all, nor be afraid[3]

AMERICAN CULTURE AND LIGION, *by William War Sweet. Southern Methodist U versity Press, 114 pp., $2.50.*

A volume of six historical ess published in connection with the d cation of the new buildings of Perk School of Theology at Southern M odist University. The essays deal w the following topics: "Cultural Plu ism in the American Traditio "Protestantism and Democrac "Natural Religion and Religious erty"; "Methodist Unification"; " Church, the Sect, and the Cult America"; "Ecumenicity Begins Home." Dr. Sweet's discussion these topics will give to every re a new appreciation of religion major factor in our cultural herit

[2] Isaiah 40:28-31; translation by Alex Gordon in *The Complete Bible: An Ame Translation* (University of Chicago Pr

[3] From Robert Browning's *Rabbi Ben*

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Thought for Pentecost

¶ The church, in addressing mankind, is not looking towards alien territory, for the Holy Spirit has already been at work there before any churchmen came upon the scene. The church when it arrives is not bringing a message of which men have no intimation whatever in their previous experience. The church brings to mankind the good news that all the aspirations after truth, beauty and goodness which men experience compounded with very different aspirations, and all those movements towards fellowship and unity, harmony and integrity, which struggle with men's egocentric passions, are not unaccountable whims but are the work of the Spirit of God within and among them, prompting them to become what by the divine constitution of their being they are, members one of another with the one universal Head in whose will is peace. . . .

—Alec Vidler, in *Christian Belief*
(Charles Scribner's Sons)

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